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January 1962

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Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

Observations on Old Age

The biochemist Professor F. Marott Sinex in a recent discussion in *Science* of the chemistry of aging included the following observations: That maximal breathing capacity, kidney function, integration of complex mental skills, and speed of voluntary responses decrease seldom more than 30 to 50 percent with age; that in certain areas of the brain there is a decrease of 25 to 30 percent in the total numbers of viable cells with a decrease in the total brain tissue of 9 to 17 percent. The distribution of blood to tissue by the heart decreases about 1 percent each year due in part to the increased resistance of the arterioles and capillaries.

New Light on Lightning

Recent studies of lightning at the Institute of Atmospheric Physics, University of Arizona, have found that light which is produced is characteristic of nitrogen and oxygen atoms with one or two electrons torn off. Potential differences of the order of a billion volts produce pulsed currents of 50,000 amperes and more, each pulse lasting only a few thousandths of a second. It is common for a flash to consist of a dozen or more such pulses.

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The outer frameworks of the *Araneu* spider webs are sometimes ten feet across. If a spider is a half-inch in length and a man five feet, the web on a man scale would be 400 yards across.

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DAVID O. MCKAY and RICHARD L. EVANS, Editors; DOYLE L. GREEN, Managing Editor; MARBA C. JOSEPHSON, Associate Managing Editor; ALBERT L. ZONDEL, Jr., Research Editor; IRVIN C. KIRKLAND, EDITORIAL ASSISTANT; CAROL E. GUNST, JUDITH STEPHENS, Editorial Associates; FLORENCE B. PINNOCK, Today's Family Editor; MARION D. HANSEN, The Era of Youth Editor; ELAINE CANNON, The Era of Youth Associate Editor; RAFAEL BRYNOLDS and ED MARION, Art Directors; ARTHUR W. F. BENNETT, G. HOMER DURHAM, FRANKLIN S. HARRIS, JR., HILAN NOLAN, SUMNER B. STANLEY, Contributing Editors; JOSEPH T. BENTLEY, General Manager; BERTHA S. REEDER, Associate General Manager; VERA F. SCOTT, Business Manager; A. GLEN SWART, Subscription Director; THELMA EVANS, Regional Advertising Representative.

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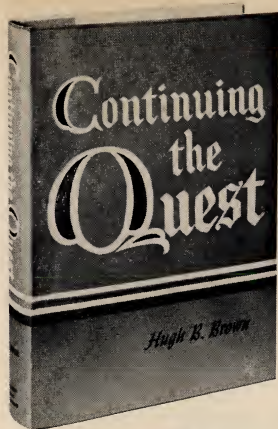
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THE COVER

A Casein painting of the Beehive House painted especially for the Improvement Era by Gaell Lindstrom of the Utah State University art department.

Cover lithographed in full color by Deseret News Press.

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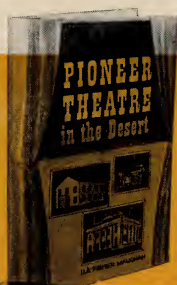
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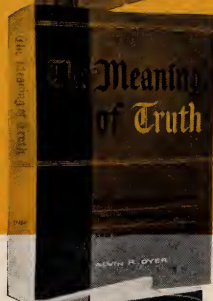


2. PIONEER THEATRE IN THE DESERT

Ila Fisher Maughan

Fond memories of early-day theatricals in Utah are recalled in this new book which centers mostly around the two most famous Salt Lake Theatres: The Social Hall and the old Salt Lake Theatre. Extensive research and thorough study have produced an absorbing text that is highlighted by rare and unusual photographs. This publication is specially appropriate at this time since the Pioneer Memorial Theatre now under construction on the University of Utah campus will be dedicated in March of 1962.

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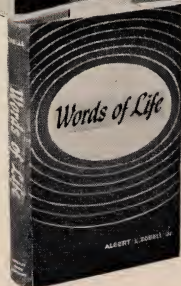


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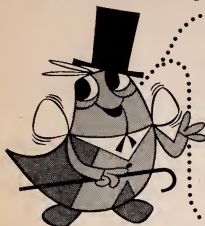
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Letters and Reports



THROUGH FOUR GENERATIONS

Parents, grandparents, great-grandparents, and great-great-grandparents on both sides of the family tree are here pictured with baby Lloyd Thomson of Magrath, Alberta, Canada.

Not only is Lloyd blessed with all of his direct ancestors back through four generations, but he is sealed to all of them. In other words, each couple pictured has been married in the temple.

Lloyd's great-grandparents on both sides were born in the United States, but moved to Alberta in answer to a Church call for settlers in that area. His second great-grandmother on his father's side and his third great-grandmother on his

mother's side were very good friends in England and migrated to America together in 1865. These were Mary Ann Squires (maternal) and Ellen Widdison (paternal).

Pictured are (left to right) Mr. and Mrs. William Barton, Mr. and Mrs. Bert Nilsson, and Mr. and Mrs. Keith Nilsson, maternal grandparents; Lloyd's parents, Mr. and Mrs. Melvin Thomson. Lloyd's paternal grandparents on the right are: Mr. and Mrs. Earl Thomson, Mr. and Mrs. William Passey, and Mr. and Mrs. George Thomson.

All of Lloyd's ancestors in the picture are residents of Magrath, Alberta, Canada.

NEW MISSION DISTRICT CREATED IN SWITZERLAND

Under the direction of Elder Alvin R. Dyer, Assistant to the Council of the Twelve and President of the European Mission, a new district of the Church was created in Switzerland recently. This "master district" was organized in the same manner as a stake is organized and will replace the districts of Basel, Zurich, and Winterthur.

Pictured are the new district presidency and council. Front row (left to right): Michael Jäger, first counselor; Wilhelm Lauener, president; Roland Dittwyler, second counselor. Back row: Carl Ringger, Wilhelm Zimmer, Alfred Gräub, Hans Ritz, Fridolin Gallati, Hans Ringger, Andre



Rickli, and Max Müller.

As we were preparing for the press, word came that on October 27th the Swiss Stake was organized under the direction of President Henry D. Moyle and Elders Alvin R. Dyer and Nathan Eldon Tanner,

Assistants to the Council of the Twelve. Elder Wilhelm Friedrich Lauener was sustained as stake president with Elders Ronald Robert Dätwyler and Hans Benjamin Ringger as his counselors. Wards are Winterthur, Zurich East, Zurich West, Basel First and Basel Second. Branches are St. Gallen, Schaffhausen, and Baden.



HONG KONG PRIESTHOOD OUTING

A group of nine Chinese Melchizedek Priesthood holders, two wives, two children, and two missionary priesthood advisers recently conducted a priesthood outing to the Temple of the Ten Thousand Buddhas at Shatin, Hong Kong.

Here the group is pictured outside the temple after having partaken of a fine Northern Chinese meal at the Shatin Branch building and hiking to the temple site. The missionary not pictured is the photographer.

COMMENDS ERA

Kenmore, Washington

Dear Editor,

... I would like to thank you for doing such a wonderful job with the Era. I did my literary teeth on it and sort of grew up reaching toward its high quality and always recommend it to other young people in the ward. Thank you for years of good reading and inspiration.

Sincerely yours,
Lauram Grover

NOVEMBER ISSUE . . . THE READERS WRITE

I certainly want to compliment you on the beautiful pictures and presentation of the Holy Land. (Lee S. Preston) . . . It is most impressive! The pictures are fascinating and most beautifully done. (Mohammad T. Mehdi, Ph.D.) . . . It contains the finest collection of beautiful pictures on the Holy Land that I have seen in one magazine. The cover was superb. (Pres. Daryl Chase, USU) . . . I believe this November issue is one of the finest overall appearing issues I have ever seen. (Arden E. Roney) . . . It is a most thrilling piece of work. (Joseph A. Brunton, Jr., Chief Scout Exec., BSA) . . . "Never have I seen a finer, more reverent, more inspiring or more appropriately handled co-ordination of word and picture than what you Mormons are giving the world in this superb presentation." (reported by C. Nelson White) . . . "In the Footsteps of Jesus"—I have no adjectives that will faithfully delineate the beauty of these pages. (Flo Whittemore) . . . Thank you heartily for the most beautiful pictures of the Holy Land. Those pictures brought tears to my eyes. (Wadad Khoury)

MISSIONARIES CALLED IN STUTTGART, GERMANY

Sixty youthful members of the Church have been called as missionaries in Stuttgart, Germany. The missionaries have been divided into two groups: one to work at tracting, holding street meetings, etc.; the second to concentrate on the referral program. It is the first time in the history of this mission that such a missionary system has existed.

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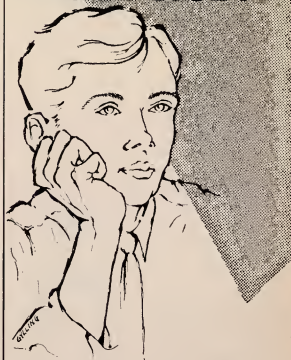
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THESE TIMES



New Pressure on the White House

BY DR. G. HOMER DURHAM
PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

In his book, *Roosevelt and Hopkins: An Intimate History*, Robert E. Sherwood wrote:

"I came out of my own experience of five years of government service in wartime with alarmed awareness of the risks that we run of disastrous fallibility at the very top of our Constitutional structure. There is far too great a gap between the President and the Congress, particularly if he is, as every President should be, endowed with exceptional qualities. It is all very well to say that this gap might be closed by more efficient, business-like methods in the White House; but the extraordinary and solitary powers of the President remain, and in times of crises, they are going to be asserted for better or for worse."

The combined burdens of foreign and domestic policy on the American presidency are crushing. In 1955, David Lawrence, following Mr. Eisenhower's first heart attack of September 24, wrote, "The Presidency is too big for one man." Herman Finer, the British political scientist, now resident in the United States, said the same thing follow-

ing examination of the first Hoover Commission report. Yet in 1885, Woodrow Wilson's textbook, *Congressional Government*, said, "When foreign affairs play a prominent part in the politics and policy of a nation, its Executive must of necessity be its guide; must utter every initial judgment, take every first step of action, supply the information upon which it is to act, suggest and in large measure control its conduct."

Wilson's comment points the contradictions and problems involved between the Presidency as institution, with its need for a cabinet, a smooth-running institutional staff such as Eisenhower achieved, and the solitary role of the lonely individual bearing the constitutional responsibility for leadership and decision-making. Harry Truman pointed this out in his statement after filling the Presidency: "After all, every final important decision has to be made right here." "Yet," he continued, "no one man can really fill the Presidency. The President has too many and too great responsibilities. All a man can do is try to meet them." (Continued on page 8)

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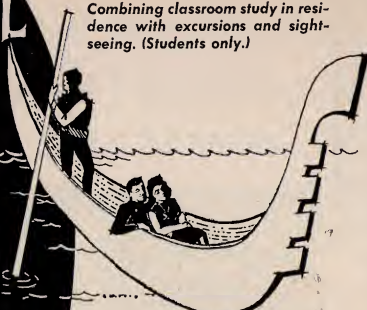
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In 1939, following the findings of a national commission in 1937 that "The President needs help," a large-scale management institution was devised to meet the institutional needs of the Presidency. This large organization is the EOP, or the Executive Office of the President. In 1857 Congress first provided funds for a presidential clerk. McKinley had 27; Coolidge, 46; F. D. Roosevelt, 55; Truman began with 282; and Eisenhower's staff went to over 1,000. Mr. Truman and Mr. Eisenhower built the EOP into a smooth-running internal institution. Consisting today of the White House office, the Bureau of the Budget, the Council of Economic Advisers, the National Security Council (and its affiliates, including the Central Intelligence Agency), the National Aeronautics and Space Council, and the Office of Civil and Defense Mobilization. Mr. Kennedy has, therefore, inherited a large-scale institution. In the language of Professor Edward S. Corwin, Mr. Eisenhower's "temperament, training and needs" were obviously met by the EOP. Cabell Phillips in the *New York Times* paid Mr. Eisenhower the compliment:

"Mr. Eisenhower's concept is that of an efficient and all-comprehending machine which embraces features both of the military staff and the corporate board of directors. He has brought this concept to a high state of operational perfection and relies upon it with confidence. So much so, indeed, that the job . . . never seems to get him down."

Over the years the accumulating and crushing burdens of foreign and domestic policy have produced the "institutionalized Presidency."

A growing national psychology of uncertainty and insecurity today levels new pressures on the White House. The White House, however, symbolizes a home, people, loved ones—as well as an institution. We should, therefore, look at our own houses and put them in order if we want to reduce some of the pressure on the White House, and with it the reduction of "disastrous fallibility" at the top.

Many among us live above certain temptations, and Satan is already bound to that extent.

—President George Q. Cannon

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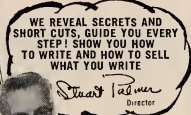


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The Church Moves On

October 1961

22 Redwood Stake, the 339th in the Church, was organized from the Redwood District of the Northern California Mission and part of southwest Oregon by Elder LeGrand Richards of the Council of the Twelve and Elder Theodore M. Burton, Assistant to the Council of the Twelve. Elder David DeVar Felshaw was sustained as stake president with Elders John Henry Schwenson and Ivan Edward Anderson as counselors. The new stake includes about 1,500 members residing in four wards, two independent branches, and one dependent branch. With the organization of the Redwood Stake all the Northern California Mission now lies within the stake boundaries.

25 The First Presidency announced the appointment of Elder Carl W. Buehner as second assistant in the general superintendency of the Young Men's Mutual Improvement Association. Elder Buehner, who was released from the Presiding Bishopric at the recent general conference, fills a vacancy occasioned by the release from the general superintendency of Verl F. Scott, who has been called to active duty as a major in the National Guard. Major Scott is now in Ft. Hood, Texas. He is still a member of the YMMIA general board.

26 Stuttgart Stake was organized from parts of the South German Mission by President Henry D. Moyle of the First Presidency and by Elder Alvin R. Dyer, Assistant to the Council of the Twelve. Elder Hermann Moessner was sustained as stake president with Elders Franz Hugo Xaver Greiner and Hans Gerhard Stohrer as his counselors. The stake has a membership of approximately 1,700 in five wards and three branches: Stuttgart, Karlsruhe, Esslingen, Ludwigsburg, and Heilbronn wards; Pforzheim, Reutlingen, and Ulm branches. Stuttgart is the 340th stake now functioning in the Church. As late as December 31, 1930, the Stuttgart conference of the Swiss-German Mission reported a membership of 396 found in eight branches.

27 President David O. McKay announced the appointment of Elder Elray L. Christiansen, Assistant to the Council of the Twelve, as co-ordinator of all temples of the Church. Elder Christiansen has been president of the Salt Lake Temple since January 1954. He is also a former president of the Logan Temple. Succeeding him as president of the Salt Lake Temple is Elder Willard R. Smith, an ordinance worker at the Salt Lake Temple, who has a life-long record of Church and business activity, being now a retired banker.

Swiss Stake was organized from parts of the Swiss Mission by President Henry D. Moyle of the First Presidency and Elders Alvin R. Dyer and Nathan Eldon Tanner, Assistants to the Council of the Twelve. Elder Wilhelm Friedrich Launer was sustained as stake president with Elders Roland Robert Datwyler and Hans Benjamin Ringger as counselors. The approximate 1,900 members reside in Winterthur, Zurich East, Zurich West, Basel First and Basel Second wards and St. Gallen, Schaffhausen, and Baden branches. This is the 341st stake now functioning in the Church. Switzerland first became a mission field of the Church in 1850.

29 Elder Wilford Moyle Burton sustained as second counselor to President Arza A. Hinckley of the Ensign (Salt Lake City) Stake succeeding Elder John H. Vandenberg who has been called as Presiding Bishop of the Church.

Elder Aldon J. Anderson sustained as second counselor to President Wendell J. Ashton of the East Mill Creek (Salt Lake area) Stake succeeding Elder Louis N. Bagley.

November 1961

4 The appointment of Mrs. E. Thomas (Irene Cannon) Lloyd to membership on the general board of the Relief Society was announced.

5 Elder William Dean Palmer sustained as president of Franklin (Idaho) Stake with Elders Wallace B. Jensen and Angus R. Condie as his counselors. They succeed President Henry H. Rawlings and his counselors, the late Elder Karl H. Cutler and Elder Weldon A. Nash.

Elder Clyde D. Sandgren sustained as president of BYU Second (Utah) Stake, succeeding President B. West Belnap. President Sandgren's counselors are Elders Phileon B. Robinson, Jr., and Nephi K. Kezerian. Both President Sandgren and Elder Robinson were serving as counselors to President Belnap.

8 The First Presidency announced the appointment of President Marion D. Hanks of the First Council of the Seventy as president of the British Mission succeeding President T. Bowring Woodbury. President Hanks has been a member of the General Authorities since October 1953. He serves as an assistant director of the Bureau of Information on Temple Square and as editor of "The Era of Youth" section of The Improvement Era. He has been active in national committees concerning youth. This is the second mission for President

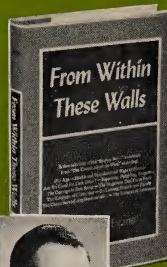
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Hanks, he having served as a young man in the Northern States Mission. Now with him to England will go his wife and their five young children. With the call to President Hanks, three members of the First Council of the Seventy are serving in full-time missions; the others are President Bruce R. McConkie in Australia and President A. Theodore Tuttle in South America.

11 The personnel of the new general board of the Young Women's Mutual Improvement Association was announced. (See pages 30-31.)

The appointments of Elders Le-Grande Lewis, William Koew, Wilford Woodruff, and Melvin Davis to the YMMIA general board was announced.

Elder Mark E. Petersen of the Council of the Twelve received the Silver Antelope citation—highest regional award in scouting—at the annual convention of Region XII, Boy Scouts of America, held this year in Las Vegas.

12 Hamburg (German) Stake, 342nd functioning in the Church, was organized from parts of the North German Mission by President Henry D. Moyle of the First Presidency and Elders Alvin R. Dyer and Nathan Eldon Tanner, Assistants to the Council of the Twelve. Elder Michael Pantsch was sustained as stake president with Elders Martin Torke and Carl Imbeck as his counselors. Wards in the stake are Altona, Eppendorf, Hamburg, Luebeck, and Wilhelmsburg. Branches are Bergedorf and Glueckstadt. This is the third stake of the Church in Germany.

Elders Robert J. Smith and Raymond E. Beckham sustained as counselors to President Wayne B. Hales of Brigham Young University (Utah) Stake succeeding Elders Lee B. Valentine and Daniel H. Ludlow.

14 The First Presidency announced the appointment of Elder Frank H. Pitcher, first counselor in the Calgary (Alberta) Stake, as president of the Canadian Mission, succeeding President Thomas S. Monson. President Pitcher has served as stake Sunday School superintendent of two Canadian stakes, and as bishop and as a member of the bishopric of Lethbridge First Ward.



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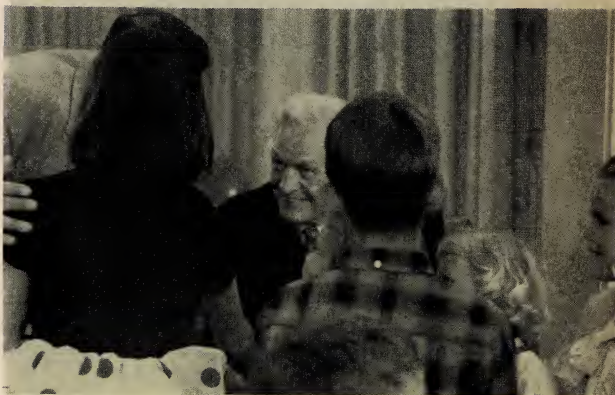
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"CALLED TO TEACH"

THE EDITOR'S PAGE
BY PRESIDENT DAVID O. MCKAY



To you who are working in the organizations of the Church, what does it really mean to be called to teach the restored gospel to children, youths, or to those near your own age?

Whatever your responsibility is, learn it.

The great obligation upon a teacher is to be prepared to teach. He cannot teach others that which he himself does not know. He cannot make his students feel what he does not feel himself.

Simply reading the lesson manual before time is not enough. In so doing I have not yet made that lesson mine, and until it is mine, until I feel that I have a message to give to my class members, I am not prepared to teach as the Lord has asked me to prepare when he calls upon me to give his word. It must be mine; what I want to give to the class members is what will count when I meet them, and I can make that lesson in a manual mine by study, faith, and prayer.

The teacher who knows his facts wins the confidence and respect of his pupils. It is surprising how quickly the child detects whether the teacher knows or does not know what he is attempting to teach. Pretense is always an enemy to a teacher's success and influence.

It is the teacher's responsibility to awaken in the child a love for truth, a desire to seek happiness in life through righteous living. A child misdirected may be the loss to mankind of an eminent scientist, a

discoverer of new truths, a man whose light and vision might have hastened that future day of universal brotherhood and peace. Most truly is a child a fragile beginning of a mighty end. One of the greatest of life's tragedies is to see such a possible ending shattered in its early beginnings.

There are three things which must guide all teachers: first, get into the subject; second, get that subject into you; third, try to lead your pupils to get the subject into them—not pouring it into them, but leading them to see what you see, to know what you know, to feel what you feel.

Every teacher must be prepared on his lesson when he meets those members of the class; for, mind you, your presentation of that lesson, your attitude toward the truth in that lesson, will largely determine the class members' attitude toward it and their attitude toward Church activity in general. If you turn them away after class with the feeling in their youthful hearts that they have received nothing by coming, you will find it difficult to get them to come back the following week.

There is a possible never-ending influence of a word or deed. Therein lies the compensation and joy of the unheralded teacher, whose name is not emblazoned before the public gaze; but whose instructions, like echoes, "roll from soul to soul, and go forever and forever."

About "the spirit of teaching," I wish to say just this: One day, after the Lord had been crucified, Peter said, "I go a fishing." (John 21:3.) He knew the business of fishing; he was a fisherman. But he did

not see clearly what his mission was as a fisher of men. And Thomas and some of the others said: "We also go with thee." (*Idem.*)

One morning we find them on the shore with a great net full of fishes, with a fire and loaves, eating with the Lord in their midst, who said: "Simon, son of Jonas, lovest thou me more than these?" (*Ibid.*, 21:15.)

I will not enter into a discussion of what "these" means. I am going to take it for granted that the Lord had in mind temporal blessings, wealth, etc.

"Simon, . . . lovest thou me more than these?"

"Yea, Lord, thou knowest that I love thee."

"Feed my lambs." (See *idem.*)

There is the secret of the spirit of teaching. Feed the boy—feed the girl. Let the boy know you are interested in him. When you meet him on the street, let him know that you are interested in him.

Of what infinite value to the Church are these guides and trainers of youth who carve and shape the moral atmosphere in which the people live. Flowers shed their beauty and fragrance for but a brief time, then fade and die and are gone forever, but children through instruction from noble teachers become imbued with eternal principles of truth and radiate an influence for good, which, as their own souls, will live forever.

My fellow teachers, let love radiate from your hearts, and then you have a good element in which to sow the seeds of truth, which will bear fruit in mortal life, which will eventually give immortality and eternal life, which is in very deed the glory of God—which, may God grant, may be our experience and our ability.

DIFFERENCES IN BODIES IN THE RESURRECTION

Question: *"The Lord has revealed through the Prophet Joseph Smith that there will be no marriage outside of the celestial kingdom, and even there, only among those who have been faithful to all covenants in mortal life and have been married according to divine law in the temple of the Lord. The question was raised in our class in regard to men and women who are assigned to other kingdoms, also those who are in the celestial kingdom and who are unmarried; what will prevent them from living together outside of the marriage covenant? We assume it to be a fact that females, as well as males, in great numbers will inherit places in these other kingdoms.*

"Will you kindly discuss this problem for us?"

Answer: We may well believe that our Eternal Father has fully considered this point and made ample provision to meet the situation. In the Doctrine and Covenants, section 88, we are informed that there will be differences in the bodies of inhabitants of the several kingdoms to meet every need and restriction.

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

"For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.

"And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory.

"And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must have a kingdom which is not a kingdom of glory." (D&C 88:22-24.)

We are informed in this revelation that those who cannot abide any of these kingdoms will also be quickened, that is they will receive the resurrection, but they shall go to their own place, "... to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received." (*Ibid.*, 88:32.)

Since bodies will be raised in the resurrection to suit the condition of each individual, the Lord will assign each man and woman to the place which each has earned. We are fully justified in believing that provision has been made to cover every emergency and condition peculiar to each kingdom. Our own judgment should reveal to us that our Father in heaven would not overlook a matter as vital as this

fact that men and women are to be assigned to the several kingdoms which their mortal lives entitle them to obtain. Divine justice will be meted out to each, whether male or female, according to their opportunities to hear and receive his gospel, and based on their free agency to act independently of the commandments and blessing of the Lord. As simple a matter as marriage for eternity and the union of the sexes in eternity has been determined according to the mercy and justice of our Eternal Father. We may conclude that the matter of the sexes was fully considered and the decree entered long before the Garden of Eden or the time when this earth was formed.

Elder Orson Pratt in a wonderful discourse on the resurrection has given this key to the situation, which must be true, for it seems clear and logical:

"In all the works of God, we behold a resemblance among classes; but a variety among individuals belonging to each class. All the planets of our system resemble each other more or less in form; but in magnitude and many other respects, there is a great variety. In every species of animals and plants, there are many resemblances in the general outlines, and many specific differences characterizing the individuals of each species. So in the resurrection: there will be several classes of resurrected bodies; some celestial, some terrestrial, some telestial, and some sons of perdition. Each of these classes will differ from the others by prominent and marked distinctions; yet in each, considered by itself, there will be found many resemblances as well as distinctions. There will be some physical peculiarity by which each individual in every class can be identified." (*The Seer*, p. 274.)

Our own sober judgment teaches us that the Lord in his infinite wisdom and justice, would see to it that the privileges of increase or cohabitation between men and women in these kingdoms would be impossible because of peculiar conditions pertaining to these glories. Is not the sectarian world justified in their doctrine generally proclaimed, that after the resurrection there will be neither male or female sex? It is a logical conclusion for them to reach and apparently is in full harmony with what the Lord has revealed regarding the kingdoms into which evidently the vast majority of mankind is likely to go. However, if members of the Church are faithful and true to the covenants and commandments of the gospel, there is no reason for them to worry about the condition which will prevail in these several kingdoms.

MAN'S PRE-EARTHLY EXISTENCE

BY DANIEL H. LUDLOW

ASSOCIATE PROFESSOR OF RELIGION,
BRIGHAM YOUNG UNIVERSITY

Two words in the English language used to designate time relationships have always seemed a little misleading and self-contradictory to me. One of these words—"prehistoric"—is used to denote something very old. Most of us would probably agree the term does not really mean what it says when it is broken down into its component parts. That is, the term does not refer to a period *before history*, but to a period *before some arbitrary point within history*, such as before written history.

The other word which appears to be somewhat misleading is used in connection with the soul or the spirit of man. That word is "pre-existence." I suspect that when this word is used we are really thinking of a *pre-earthly* existence, not of an existence of man before he actually existed, which, of course, would be a contradiction of terms.

Therefore, in discussing the subject of an earlier existence of man, I should like to use the term "pre-earthly existence" rather than the traditional term of "pre-existence." With this as background, let us turn directly to the problem itself: Did we or did we not exist before we were born on this earth, and, if so, what was the nature of that existence?

All of the major philosophies and religions of the world have attempted to find an answer to this important question, but the gospel of Jesus Christ offers the most complete and most satisfactory answer of all.

Although the teachings of the ancient prophets recorded in the present versions of the Bible are not always as clear as many people would like them to be, yet those prophets very definitely taught a pre-earthly existence for man.

Moreover modern prophets have added greatly to our knowledge of this earlier life. Joseph Smith, the prophet of the restoration of the gospel in this dispensation, taught that every person who has lived or who ever will live on this earth had a pre-earthly existence: first, as a "mind" or an "intelligence"; later as a spirit child of God clothed with a spiritual body. He said:

"The mind or the intelligence which man possesses is co-equal with God Himself. . . . I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits; for they are co-equal [co-eternal] with our Father in heaven. . . . Intelligence is eternal and exists upon a self-existent principle. It is a spirit from age to age, and there is no creation about it." (DHC VI, 311.)

At about the same time he made the above statement, Joseph Smith also stated that all matter existed

in an elementary state from eternity, and that it could neither be created nor destroyed, although it could be changed in nature or condition. (DHC III, 387.) This truth has since been verified by the researches of science.

The mind or the intelligence of man is essentially that part of your being with which you do your thinking. The scriptures are not too clear on the exact status of the intelligence before it became an "organized intelligence" or in other words before it was clothed with a spiritual body by God. However, the scriptures are definite that we all became organized intelligences (Abraham 3:22), and from this time forth we rightfully began to refer to God as our Father. This was our spiritual birth, and through it we all became sons and daughters unto God. Thus, we are all truly brothers and sisters, for we are spiritually all sons and daughters of God.

Many of the earlier prophets were acquainted with the doctrine that we had an existence before life on this earth as spiritual sons and daughters unto God. Paul stated:

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Hebrews 12:9.)

Here Paul clearly indicated that we all have a Father of our spirits. In another scripture Paul said, "... We are the offspring of God. . . ." (See Acts 17:29.)

Twice in the book of Numbers, Moses referred to the "God of the spirits of all flesh, . . ." (Numbers 16:22; 27:16.) In Ecclesiastes 12:7 we read that "... the spirit shall return unto God who gave it." How could a spirit return to God unless it had once been in the presence of God? Jeremiah was even told by the Lord that he was chosen as a prophet in the spirit world before he ever came here upon this earth. Concerning this event, Jeremiah said:

"Then the word of the Lord came unto me, saying, 'Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.'" (Jeremiah 1:4-5.)

The prophet Job also understood the doctrine of a pre-earthly existence. According to his record, he was asked by the Lord: "Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4, 7.) Notice in this scripture that the "sons of God *shouted for joy*" (and therefore they must have been in existence) *before* the earth existed in its present form. Also, notice the plurality of the term "sons."

Another indication that we lived before we came upon this earth is found in the book of Deuteronomy:

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." (Deuteronomy 32:8.) Now how could God have known the number of the children of Israel before they ever appeared on the earth, unless they were in existence somewhere else at that time? This idea is further substantiated in Acts 17:26 where we read that the Lord "... hath made of one blood all nations of men . . . and hath determined the times before appointed, and the bounds of their habitations; . . ." Thus, apparently God knew every person who was going to be born here upon this earth *before* that person was born on the earth.

Perhaps the most striking scriptures of all on the doctrine of a pre-earthly existence, however, come from the teachings of the Savior. For example, note the significance of this story as it is recorded in the New Testament:

"And as *Jesus* passed by, he saw a man which was blind from *his* birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

"Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." (John 9:1-3. Italics added.)

Notice the definite implication of a pre-earthly existence in both the question and the answer. If there were no such earlier life, the easiest and most obvious answer of the Savior would have been: "There is no existence before birth; therefore this man could not have sinned before he was born." However, the Savior made no such comment. Instead, he confirmed the belief of his disciples in an existence before birth by acknowledging it was possible to commit sin before birth, but that this was not the case in the instance of this particular man.

The Savior also indicated that we are the sons and daughters of God when he counseled us: "Be ye therefore perfect, even as *your Father* which is in heaven is perfect." (Matthew 5:48. Italics added.)

On several occasions the Savior not only indicated that we are the sons and daughters of God but that he was the Son of God in the same sense. In Matthew 6:9 he taught us to pray to "... Our Father which art in heaven. . . ." Notice the use of the pronoun "our." Also, when the resurrected Jesus Christ appeared to Mary on the morning of his resurrection, he said to her: "... go to *my brethren*, and say unto them, I ascend unto *my Father*, and *your Father*; . . ." (John 20:17. Italics added.) It is quite obvious here that Jesus Christ is saying that God is our Father in a sense that God is also his Father. That is, God is the Father of all of us as spirit children. This is also exemplified in those scriptures which refer to Jesus

Christ as the "firstborn of every creature:" (See Colossians 1:15.) If Jesus Christ were the only son of God in the spirit, then why the use of the adjective "first born"? (Of course, the scriptures make it clear that Jesus Christ has another Father-Son relationship with God the Father that the remainder of us do not have. God is the Father of the physical body of Jesus Christ as well as the Father of his spiritual body. Thus the scriptures correctly refer to Jesus Christ as the "firstborn in the spirit" but the "Only Begotten in the flesh.")

Many of the prophets of the New Testament understood that Jesus Christ was actually our Elder Brother in the spirit. (See John 1:1-5, 9-10, 14; John 6:62; John 16:28; John 17:4-5; 1 Peter 1:18-20.) In fact, Paul defined our relationship in this manner: "The Spirit itself beareth witness with our spirit, that we are the children of God:

"And if children, then heirs; *heirs of God, and joint-heirs with Christ*; . . ." (Romans 8:16-17. Italics added.) We are indeed the spiritual sons and daughters of God the Father, and Jesus Christ is our Elder Brother in this relationship.

The spiritual bodies which we had in the pre-earthly existence, however, were not bodies of flesh and

bones, such as we now have. Rather, these bodies were composed of spiritual matter, which has been defined by Joseph Smith as follows: "Spirit is a substance, . . . it is material, but . . . it is more pure, elastic and refined matter than the body; . . . it existed before the body, can exist in the body; and will exist separate from the body, when the body will be mouldering in the dust; and will, in the resurrection, be again united with it." (DHC IV, 575.)

The Savior also taught us some truths concerning the nature of spiritual bodies. Notice the following account of the appearance of the resurrected Jesus Christ to his apostles the Sunday after his resurrection. The apostles were gathered together in a room, and when the resurrected Savior appeared to them ". . . they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for *a spirit hath not flesh and bones, as ye see me have*." (Luke 24:37-39. Italics added.) In this brief statement, the Savior acknowledges two things: First, spirits do exist, and they apparently have bodies (Continued on page 50)

ON THE NAVAJO TRAIL

BY GEORGIA MOORE EBERLING



*This was his land, his outstretched hunting ground:
the prairie rolled as far as he could see,
and jade grass clothed it to its far-off bound. . . .
he roamed it like the deer and just as free.
For such a little time he held full sway,
then passed, to leave but footprints and white bone.
Thus age by age lives out its puny day
and disappears in silence, and alone.*

*Sometimes across the prairies' copsy space,
I think I see them coming, file on file:
the vanquished remnant of a conquered race,
they seem to ride in silence their last mile. . . .
But all are fragments of life's cosmic plan,
and each adds stature to the Soul of Man.*

*Each bedroom was furnished
differently in this home.*



The Beehive House . . . A

BY HELEN YOUNG SPENCER WILLIAMS

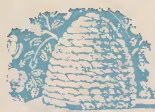
The old kitchen was furnished with even a baby's rocking horse.



The steep and narrow staircase is a part of the hospitable hall.



monument to the past



Like a stately monument to the past, the Beehive House stands, restored again just as it was when Brigham Young lived there in 1854 to 1877. It is situated one block east of the historic Temple Square on the northwest corner of the hundred year ago Theatre Hill and Brigham streets. These streets are now prominently known as State and East South Temple streets. The beautiful old house with its yellow straw-colored walls, shining white columns and porches, and quaint green shutters, arrests the attention and bids welcome to strangers, tourists, and local townfolk.

Seven years after the pioneers entered the barren sagebrush valley of the Great Salt Lake, Brigham Young had the Beehive House built, with Truman O. Angell, a brother-in-law, as his architect. It was his official home and residence. As second President of the Church of Jesus Christ of Latter-day Saints and first governor of the territory, he needed a house large enough to receive and confer with Church officials, state, and federal dignitaries—a place which would be suitable for the entertaining of prominent guests who visited him and his family. Above all it was to be a home for his wife and children who were to reside there.

The Beehive House reflects the Greek revival with early Victorian influence. Furnishings for the house were a combination of both handmade sturdy pioneer workmanship and early Victorian pieces shipped in by wagons. Brigham Young, himself a cabinetmaker and expert glazier, had made some of the chairs and tables in his younger days. Some of the plain wooden chairs designed by William O. Bell were made as a public works project and are unique and beautiful in their simplicity.

The cornices, draperies, curtains, and carpets were early Victorian. The carpets were four-ply



ingrain, needlepoint, and Brussels all wool.

Since the death of Brigham Young the Beehive House has had two major construction changes. The house was sold to a son in 1888. The rear section of a story and a half was remodeled to a three-story wing. The formal dining room downstairs was extensively remodeled and an upstairs sitting room and a parlor were added. The entire interior furnishings and construction were completely changed to late Victorian elegance. The furnishings were elaborate and ornate throughout. Gas-lighted chandeliers replaced the hanging coal-oil lamps; steam-heat radiators were installed. The Franklin stoves were removed. Hardwood floors covered the old pine floors, and many other changes took place.

In 1893 the Church purchased the Beehive House for the official residence of its Presidents. President Lorenzo Snow and President Joseph F. Smith were the only two Presidents besides Brigham Young, who lived in the Beehive House. After the death of President Smith the house stood vacant for a number of years and was eventually remodeled and maintained by the YWMA as a girls' home. Again great changes were made to accommodate the hundreds of girls who lived there at different times.

In July 1959, two and one-half years ago, a call came from the First Presidency of the Church to restore the Beehive House as it was in 1854-1877. Under the direction of the Presiding Bishopric, Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner, a committee was called to do the restoring. The members were Don C. Young, AIA (now deceased), George Cannon Young, FAIA, Georgius Young Cannon, AIA and AID, Helen Y. S. Williams, and Gwen Y. Wilcox.



President Young's beaver hat and cane are carefully laid upon his bed.

Well-filled family store containers made for gracious living in the Beehive House.

The restoration of the house to its original condition and the search for furnishings has taken two years of painstaking research and labor. It has meant letters, telephone calls, and miles of travel, expert architectural drawings, painstaking supervision.

On July 24, 1961, visitors were allowed to enter the original front door. Everything in the house either belonged to Brigham Young or from old houses of the early days or newly constructed from authentic patterns. The determination of the committee was that everything should be authentically correct and beautiful. President McKay's instruction to the committee was that the restoration should be done to last another hundred years.

It is now operated under the direction of the Temple Square Mission. Young women are called by the Temple Square presidency to act as guides.

Underlying the material aspect and physical task of the restoration, the committee has endeavored to recapture the spirit of those people who lived in the Beehive House long ago. From painstaking

The sitting room is now as it was then with its old square piano, and comfortable living room furniture. Here the family came for an evening of togetherness.

research, the use of written manuscripts, the findings of Truman O. Angell's original drawings, the tearing off of plaster, the finding of foundations and other evidences of the early construction to indicate where partitions, stairs, doors, and windows had been, the house took on its original form.

Coats of paint and wallpaper were peeled away, revealing the original colors. Before restoring the woodwork, over a hundred gallons of paint remover were used to prepare for the work. False ceilings were torn down, revealing the original ornate medallions on the ceilings. The 1888 paneling was taken out of the front hallway, disclosing the hundred-year-old doorbell in its original place. All the original walls were adobe, so that later additions when torn down opened up described hallways or doorways and partitions.

In the process of the restoration, wide pine board floors were replaced throughout the house and laid with square nails.

It has been an arduous, fascinating, time-consuming, detective-like experience for all those who have had anything to do with the Beehive House restoration. Each committee member, every carpenter, furniture repairman, refinisher, seamstress, or helper, whether old or young, has caught the rewarding spirit and satisfaction of knowing he was contributing to a very special kind of undertaking.

Originally, around the Beehive House, there was a nine-foot cobblerock stone wall. Today there is a little wrought iron fence. As one swings wide the gate and walks up a few easy steps, flanked on each side with hundred-year-old flagstones to approach the front door of the Beehive House, one begins to feel the spirit of those who lived there a hundred years ago.

The original quaint white door with silver doorknob, the small square panes of glass framing the door seem to bid welcome. Inserted in the door frame is a small metal strip with a finger hole to push down to

ring the old doorbell. The bell had never been removed, and the wire used to ring the bell was still there.

From the inviting and hospitable hallway, one has access to all the rooms in the lower and upper parts of the house. The warmth of the red carpet, reproduced from a hundred-year-old pattern, creates a spirit of hospitality. The staircase is steep and narrow. It goes to the second floor and then gently curves into a spiral to the third floor, described in the early accounts; later the original drawings were found. At the landing level, a small window looks down the stairs towards the front door. Children named this the fairy castle window, and from it they watched the guests arrive for the parties to which the children were not invited.

From the entrance hall to the right is the sitting room. Here in the evenings the old square piano was played. On this square piano are still the music books, dated 1877. There are exercise books and quaint old ballad books, and here each night the family gathered and sang. The shelves of Brigham Young's walnut bookcase which always stood in this room are filled with the books of that early period. The large family Bible on a stand with its pages opened to the book of Ecclesiastes and marked with a wide red ribbon, gives the feeling that the text has just been read aloud. There is a tall mirror reaching from the floor to the ceiling back of the original velvet settee and chairs. An old-fashioned bird-and-bell music box plays delightful, tinkling German folk music. On the marble-topped table is a spider plant started one hundred years ago and still growing in an old, old jardiniere. In the center of the room is a table made by Brigham Young at which he ate his breakfast at ten o'clock each morning. The Franklin stove and lovely hanging chandelier with its glass shades which once held coal oil are authentic to the period as are the chandeliers and





Originally this cobblestone wall surrounded the Beehive House. Today part of that wall stands to the east of the home.

The stately Beehive House stands today as it did in Brigham Young's time.

stoves throughout the entire house. There is a feeling of warmth and a glow which make the house seem to live.

In this sitting room the family sang, conversed, and then knelt in prayer to give thanks to the Lord for his goodness.

Directly across the hall from the sitting room is Brigham Young's office-bedroom, a room sixteen feet square. His own cherrywood secretary, a combination bookcase and desk, stands, as before, in the corner. The desk is open, his swivel leather desk chair slightly turned as if he had just arisen from it and laid his gold pen across the inkwell after placing his signature on a letter to his son at West Point. The shelves are filled with books personally owned by Brigham Young. On the little center table are two original early Mormon books—one a Book of Mormon printed in the Deseret Alphabet; the other a schoolboy's primer in that early phonetic alphabet.

On the wall hangs an original portrait of the Prophet Joseph Smith, Brigham Young's beloved friend and his inspiration. The bed stands where it always stood, and on it are President Young's beaver hat, his cane, and his handkerchief. It seems as if their owner had just placed



them there only a few short hours before. The floor is covered with a quaint ingrain carpet more than a hundred years old. It is softened and worn with age and many steps. On one side of the mantle and Franklin stove is Brigham Young's Nauvoo Legion sword and on the other side a copper bedwarmer. The windows are wide and deep-set, and the snowy white Nottingham curtains of hundred-year-old vintage. Through these opened windows wafted the sounds of a growing community, the pulse of progress



Another quiet room where President Young studied. Note the turned down stove on the table, the old fireplace stove.



Reminiscent of his native New England President Young placed the "Long Hall" upstairs. Here formal entertaining was done.



Monogrammed wedding band china are a part of the home's treasures.

of those early days.

Down the hall we glance in at the old bathroom. There is a tin tub which had to be filled with buckets full of hot water carried from the kitchen. After the bath the water drained into a sump in the garden between the Lion House and the Beehive House.

The old washstand and commodes, a big one and a baby one, the hanging medicine cabinet, the homemade soap, and a spotless white fringed linen

towel and the wide pine floors laid with square nails, carry us back in memory to the facilities of one hundred years ago.

The buttery across the hall has cupboards filled with wedding band china monogrammed with a gold "B.Y." Crystal and glass pieces have been collected, piece by piece, from members of the family or from auctions here and back east and from early Mormon locations. In the silver chest drawers, the old-fashioned wide-handled silver also monogrammed with "B.Y." is laid row by row. There are only a few finger bowls, for crystal is fragile. There are the serving pieces the pioneers brought with them from their homes that they might establish homes of culture and refinement, even in the desert.

Down the rear hall are the old kitchen and the pantry furnished with the utensils and dishes of a century ago. The cast iron stove dominates the cozy, homey room. No temperature controls in that day and age! The mother gauged the temperature by feel, putting her hand into the oven saying, "It's hot enough for cake!" She had to understand the use of damper, drafts, and poker as she baked fifty pies. She also had a great bricked-in oven which disappeared, leaving no trace of where it was. Only five pies could be baked at a time, then placed in the pie cupboard with its perforated tin door to cool; from this cupboard came the delicious aroma of hot mincemeat and fruit pies. With such a stove the mother was adept in preparing meals for the family of seven and the twenty men and women who helped around the place, or a six-course banquet for dignitaries or statesmen.

Many a time a messenger would be sent up from the Salt Lake Theatre, up the old theatre hill, which is now called State Street, to tell the mother of the house that there would be thirty or forty coming up after the production for refreshments. All would be ready when the guests arrived.

Such a kitchen! A baby's rocking horse, a rocking chair for the mother, and beside it, a basket of rags to be rolled into balls that she might work as she rocked and waited for the pies, bread, or soup to cook. Always there would be a nourishing pot of soup ready for anyone who came to the kitchen hungry.

(Continued on page 52)

SERVICE IN THE LORD'S KINGDOM

RECENTLY APPOINTED

YWMIA GENERAL PRESIDENCY

Florence Smith Jacobsen, granddaughter of two presidents of the Church, now occupies the position of leader of the YWMIA throughout the world. The daughter of Florence Grant Smith, daughter of President Heber J. Grant, and Willard Richards Smith, son of President Joseph F. Smith, Sister Jacobsen has matured with service to the Church of Jesus Christ uppermost in her life.

One of her earliest concepts of Church work was her awareness of the great need for leadership. Her first appointment in Church service at eighteen years of age was to teach, with her cousin Edna Boyle Clawson, a class of twelve-year-old boys. There was a group of them—and what one couldn't think of another could. Florence and Edna used to meet weekly to plan their lessons in such a way that they could



FLORENCE S. JACOBSEN

interest the boys that they would give attention to the lessons.

In this class was one boy whom the others tormented and who retaliated in a way that caused disturbances in the class. They finally hit on the idea that if they gave him a position in the class he would come to feel important and needed—and the other boys would have to give him respect in his position. Thus, early in life, she recognized through her own serious application to her problem what parents and teachers have recommended: that people need recognition and love, and that they need to respect others in positions of leadership.

As she felt responsible for this boy, one of her aims in the YWMIA work—as in all her teaching—is to awaken a sense of responsibility of the leader to every girl in Mutual and to a new awareness of the possibilities of true leadership. Dynamic and forceful, she will not be content until she enrolls every girl in Mutual.

Sister Jacobsen's work in the Church has included activity in every auxiliary organization: Primary in which association she served on the ward board; the YWMIA in which she taught the Junior-Gleaners,

actually following Margaret Jackson when Sister Jackson was called to the general board of the YWMIA. Sister Jacobsen then served on the stake MIA board as Junior-Cleaner leader. She herself was a Beehive girl and still treasures the first books given to the girls when this program distributed the paper seals instead of the felt seals in use nowadays. It was a delight when she was made Beekeeper in Yale Ward, and, of course, as wife of the Eastern States Mission president—president of Relief Society as well as of MIA.

Following graduation from the University of Utah, she had a most challenging assignment in the business world. Salt Lake Knit was an institution with one hundred employees which had branch outlets in the intermountain west. The pattern maker for the

sion to Great Britain.

It was inevitable that because of her rare personality Sister Jacobsen was usually hospitality chairman in her P-TA work. She has entered other civic activities of significance, notably the cancer and Red Cross drives. She has been a county representative for her political party and states that she and her husband are writers of letters to their Congressmen.

From her experience as a pattern maker she will make an excellent YWMIA general president because she knows the basic lines on which each girl must build, and she also knows the individual differences that make each girl develop in original ways.

Margaret Romney Jackson has the background and experience that make her an ideal first counselor in



MARGARET R.
JACKSON



DOROTHY P. HOLT

company became ill. Florence, at the age of 23, was pressed into service as pattern maker for this great institution. It was a breathtaking responsibility, but she managed it so well that operators of the businesses complimented her on her ability. Even today Sister Jacobsen can cut patterns freehand on a cutting board.

During the early months of her marriage to Theodore C. Jacobsen in the Salt Lake Temple, she was doubly busy—as wife and businesswoman. Her husband was engaged in the contracting business following their marriage, September 23, 1935. He was building a high school in Evanston, Wyoming, rented a home there, and for nine months Sister Jacobsen lived in Evanston.

Their first home—one in which they lived for seventeen years—was on Harvard Avenue in Salt Lake City in the Bonneville Ward.

Sister Jacobsen has held many positions in civic organizations as well as in the Church. She has been in the P-TA of Uintah, Roosevelt, and East High, as her three boys, Stephen S., Alan S., and Heber S. have progressed through school. Stephen and Alan are at the present time serving in the armed forces. Heber is still at home. Stephen, 23, has filled a mis-

sion the general presidency of the YWMIA. She has known hardship and success, and both will bring to her wise leadership and understanding. She was born in Colonia Juarez, Chihuahua, Mexico. When the revolution struck that country, her parents, Junius Romney and Gertrude Stowell, took their family and left the country. Thus they were deprived of all they owned. When they came to Salt Lake City, they came with little or nothing except that which they could carry on their backs.

Sister Jackson tells of their first Christmas in Salt Lake. The Romney children knew the dire circumstances they were in, and of course realized that they could expect nothing for Christmas. As the evening grew late, their father, Junius Romney, felt that they must have some little thing to buoy up their spirits on this day of days. He remembered seeing a confectionary store with a display Christmas tree in its window. It was sixteen blocks from where the Romneys lived. Brother Romney walked the distance to it through a heavy snowstorm and asked the proprietor if he would sell the little tree in the window. The manager answered, "Well, it is nearly midnight now and I'd have to

(Continued on page 69)

RECENTLY RELEASED

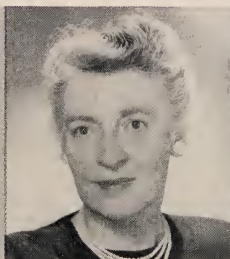
YWMIA GENERAL PRESIDENCY

The retiring general presidency of the YWMIA, Bertha S. Reeder, Emily H. Bennett, and LaRue C. Longden, held this high office for thirteen and a half years—years of activity and progress for this great association. The leading achievements of this presidency have included the Girls' Program which has kept active and reactivated young women in the Church. Girls have been encouraged to attend Sunday School, Sacrament meeting, as well as MIA.

Another achievement has been the camping program. One of the goals Sister Reeder had when she became general president, April 8, 1948, was to plan that every MIA girl should have a camping experience. The presidency encouraged day or overnight camps in those areas where there were no girls' homes. Stakes were encouraged to combine in contiguous areas and build a camp that could be used by each



BERTHA S. REEDER



EMILY H. BENNETT

stake separately or jointly. The 1959-1960 record indicates that of the 66,199 girls attending YWMIA 22,462 had a camping experience, of an average of four days each.

The sports committee was also a creation of the new presidency. There had been camp committees prior to the formation of the sports committee, but the creation of the sports department fostered greater physical activity among the young women.

Sister Bertha Stone Reeder has had wide experience in the Church auxiliaries and has brought great stimulus to the people whom she has directed. In the Sunday School where at an early age she became ward organist, as a Sunday School stake board member; as ward president of YWMIA; in the stake presidency of the Primary Association; on the general board of the same organization; as wife of the mission president William H. Reeder, Jr.; and as general president of the YWMIA, she has been the gracious and at the same time firm leader who has directed for the cause of righteousness wherever she has labored. People have been challenged to work under her capable leadership.

RECENTLY APPOINTED

SECOND ASSISTANT IN THE YMMIA GENERAL SUPERINTENDENCY

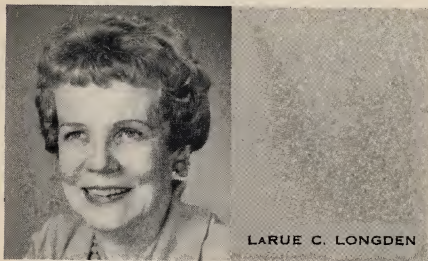
BY HENRY G. TEMPEST

Sister Emily Higgs Bennett has likewise earned great admiration throughout the Church. She is married to Harold H. Bennett, and they are the parents of eight children.

Sister Bennett has a long period of service in the Church in addition to her work as first counselor in the YWMIA general presidency. She has served in a ward YWMIA presidency, as Gleaner and Junior class leader, and ten and a half years on the general board prior to her call to the general presidency. She like Sister Reeder has traveled far and wide throughout the Church and has won people to the cause of MIA.

As a general board member she authored, along with the many special articles, the popular manual, *You and Your Light*, used by the Mia Maids.

Her clear thinking and friendly spirit have gained



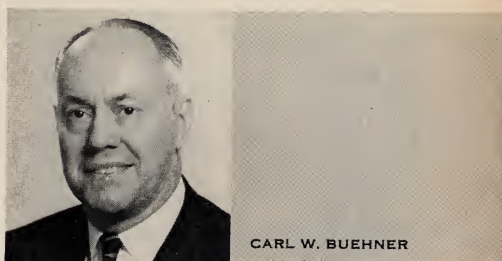
friends for her throughout the Church.

Sister LaRue Carr Longden is a product of the Mutual program. Like Sister Reeder, Sister Longden also served on the Sunday School stake board at an early age. But from that she moved into the YWMIA presidency of the Nineteenth Ward. From this position she was called to the stake board of Salt Lake Stake YWMIA.

After her marriage to Elder John Longden (now Assistant to the Council of the Twelve) she served on the stake board of the Highland Stake as Gleaner leader, and then she was called to be stake president of Highland Stake YWMIA. While she was serving as stake president of Highland Stake the Gleaner girls bound their Gleaner sheaf—the first Salt Lake City stake to achieve this honor!

Sister Longden busied herself in writing and directing plays in the MIA, and she was appointed to head all the activities by Sister Reeder, when she was set apart as second counselor.

To these three wonderful women go the love and thanks of the thousands whom they have served in the YWMIA. Their great (Continued on page 68)



In the spirit of dedication that he so humbly personifies, Carl W. Buehner has heeded one of his favorite admonitions: "Life in the Church means a job in the Church." These words have echoed from his lips many times while counseling the Saints. On October 25, 1961, less than one month after his release as a member of the Presiding Bishopric, he was named by the First Presidency as second assistant general superintendent of the Young Men's Mutual Improvement Association of the Church. He succeeds Verl F. Scott whose military unit was recently called to active duty.

He brings to his new office a rich background of experience, for few men have matured so methodically. Step by step he has grown in prominence and spiritual power. He served as mission secretary in the Eastern States Mission, then he had the unusual experience of being appointed second counselor, first counselor, and bishop of Forest Dale Ward, Granite Stake. Following his release as bishop, he was made a member of the high council. Then came the distinction of serving in all three positions in the stake presidency of Granite (Continued on page 54)



RECENTLY APPOINTED YWIA GENERAL BOARD

Front Row: Phyllis O. Sandberg, VaLoris Webb, Marba C. Josephson, Lorraine S. Wilkinson, Maxine J. Thomason, Margaret R. Jackson, Florence S. Jacobsen, Dorothy P. Holt, Helena W. Larson, Helen D. Lingwall, Mildred R. Koew, Josephine Davis.

Second Row: Bette Lou P. Sims, H. Lynn Warner, Elaine D. Dyer, Ruth H. Funk, Margrit F. Lohner, Myrle Low, Edith F. Shepherd, Gladys D. Wight,



Velma Harvey, Louise M. Olsen, Grace M. Gowans, Edythe C. Johnson, Lottie L. McKay, Pearl B. Johnson, Marie Stuart, Madelyn H. Bodell, Shirley Lewis.

Third Row: Lila Jameson, Verda Mae Christensen, Margot J. Butler, Hazel A. Snow, Frances N. Boyden, Florence B. Pinnock, Kathleen Carpenter, Bud M. Jacobsen, Rhea B. Allen, Virginia S. Lake, Marjorie H. Eldredge, Romania Wise, Aurelia J. Nicodemus.

Fourth Row: Jane Thompson, Lorraine Bowman, Betty J. Killpack, Phyllis Ann Roundy, Charlotte U. McLatchy, Moana B. Bennett, Elaine A. Cannon, Ione R. Bennion, Betty Jones, Helen G. Barton, Mildred R. Elggren, Chieko Okazaki, Hortense H. Child, Marie B. Heaton, Ruth J. Hadley, Betty W. Clark, Jean Woodruff.

Not pictured are Carol H. Cannon, Caroline E. Miner.



*"I am Great Hunter"—he smiled wryly, "Your father—
will approve? He keeps the cows not for meat—?"*

Fastening his skis, Beorn frowned anxiously.

Was he doing the right thing?

If not, then what? Andy Bowen wasn't coming back. And Andy had ridden away on the only horse. Besides which, Beorn could not have left Angie and Aunt Elsa alone on the homestead. So—

He thought again of the Indian boy whom he had met last winter. He had been skiing when the boy came up.

"I'm Beorn Torhaag," Beorn had greeted him.

"I am Small Bear." The Indian boy's eyes were on the skis.

Beorn laughed. "I am Also Bear, in the tongue of my grandfathers."

"Also Bear?" The visitor laughed, "It is good we meet!"

He tried the skis, laughing at his awkwardness.

"Beyond the woods," Small Bear waved his hand, "is the winter camp."

That winter, he came often. With spring, the Indians went.

Last fall, they returned to camp. That, Beorn knew. Winter came, crept along. Beorn had never been to the camp, but surely, it was the same group—Small Bear's people. Why had Small Bear not come?

Now this. The snow had come early and deep. There was no game of any kind. Nothing to stretch supplies in cabin or in barn or in tepee.

Inside the cabin, and Beorn could see it all as clearly as if he were within, four-year-old Angie with

the bright red curls was cuddling her kitten by the fire; Aunt Elsa, smiling in spite of the pain in her back, moved about the cabin.

"If I'm wrong," prayed Beorn, "don't let them be hurt by it."

He had crossed the hill; gone through the wood; now he slid out into the open again, whistling.

Inside the circle, men sat in the open doorways of the tepees, mending bowstrings and notching arrows. Beorn approached a man whose face was a mass of deep wrinkles. "Grandfather, I would speak with a wise man." For a moment, he thought the old man was deaf. Then, a flicker in the eyes told him that the man heard, and understood English.

"Then why do you speak to me?" The words came slowly.

"My grandfather's grandfather has said, 'Where age is, there is wisdom, also,'" said Beorn.

"The grandfather thought himself wise?"

Beorn hesitated. Grandfather Torhaag . . . suddenly, he could see him quoting that about wisdom, with a wry smile, and adding, "The head understands only what lies near the heart."

"I think," said Beorn slowly, "sometimes, Forfor laughed at himself with those words."

The old man nodded gravely. "He had attained wisdom."

Silence.

"I ask advice and help," Beorn tried again.

"I hear you."

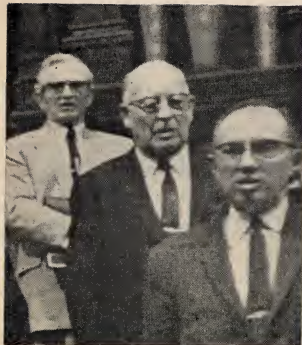
(Continued on page 54)

ALSO BEAR YOUNGER BROTHER

BY EVA EVANS

Priesthood Meeting of the 131st Semiannual General Conference September 30, 1961

(Talks appear in chronological order)



NEW PLAN OF CO-ORDINATION EXPLAINED

Harold B. Lee

of the Council of the Twelve

I have a tremendous feeling of inadequacy as I respond to the assignment of President McKay and seek for the strength of the prayers of the priesthood of the Church to the end that this few minutes might be informative and give you something of the plans which are now to go forward on this most vital subject.

I should like to introduce the thoughts which I shall express by reading a text that to me has particular significance. I quote from the words of the Apostle Paul, speaking of the different organizations of the Church within what he called "the body of Christ," by which he meant the Church:

"For the body is not one member, but many.

"If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

"And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? . . .

"But now hath God set the members every one of them in the body, as it hath pleased him. . . .

"But now are they many members,

yet but one body.

"And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. . . .

" . . . but God hath tempered the body together. . . .

"That there should be no schism in the body; but that the members should have the same care one for another. . . .

"Now ye are the body of Christ, and members in particular.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, . . . then . . . helps (and) governments. . . ." (See 1 Cor. 12:14-28.)

In the great, modern-day revelation on Church government, the Lord concludes with this statement:

"Behold, this is the way that mine apostles, in ancient days, built up my church unto me.

"Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?

"Also the body hath need of every member, that all may be edified together, that the system may be kept perfect." (D&C 84:108-110.)

Obviously, as you think about those scriptures, they were given to impress the need for the constant and continued consultations and correlations of the various subdivisions, the priesthood quorums and the auxiliaries and all other units within the kingdom of God for at least four reasons:

First, that each organization was to have its specific function, and it was not to usurp the field of the other, which would be like the eye saying to the hand, "I have no need of thee."

Second, that each sub-division is of equal importance in the work of salvation, just as each part of the physical body is essential to a complete human being.

Third, that all may be edified or educated together; and

Fourth, that the system may be kept perfect, or in other words, that within the framework of the Lord's plan of organization for the salvation of his children, the Church will perform as a perfectly organized human body, with every member functioning as it was intended.

Throughout the scriptures there runs a phrase, again and again repeated to remind us of the whole purpose of the Lord's plan. As he told his prophet, his purpose was "... to bring to pass the immortality and eternal life of man," (Moses 1:39) or to be more specific and, putting it into the language of our present leaders as they have counseled us, "to plant and to make grow in every member of the Church a testimony of Christ and of the gospel and of the divinity of the mission of Joseph Smith and the Church and to bring the people to order their lives in accordance with the laws and principles of the restored gospel and priesthood."

The repeated necessity for re-examination of the programs, the activities, and the prescribed courses of study has been apparent over the years to make certain that the original concepts relative to each organization were being adhered to, that each in its field was functioning up to its capacity, that one was not usurping the field of activity designed for the other, and that duplications and overlappings were reduced to a minimum.

I found an apt illustration which illustrates the importance of this periodical re-examination and re-appraisal. In

history there is found recorded the account of a famed debate known as the Webster-Hayne Debate in Congress in which Daniel Webster made this statement that seems to apply to the point I want to make. Said Daniel Webster:

"Mr. President, when the mariner has been tossed about for many days in thick weather on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun to take his latitude and ascertain how far the elements have driven him from his true course. Let us imitate this prudence and before we float on the waves of this debate refer to the point from which we departed, that we may at least be able to conjecture where we now are."

There are several illustrations as we have studied the history of these surveys of the past, to illustrate why this is necessary. We found, for example, that some years ago a responsible head of one of the organizations asked the question as to whether or not a committee of the Council of the Twelve was not to be limited to the sole function of passing only on the doctrinal content of proposed manuals rather than to have anything to say on matters of policy in selecting the subject matter for the manual.

Paraphrasing the words of Webster: "We are to again see how far we have departed from the true course, that we may at least conjecture where we now are."

This whole problem of correlation becomes more acute as the Church grows and develops, if you will just stop to think for a moment what the rapid expansion and growth of the Church entails. Within each year by conversion or convert baptisms and natural increase, there are enough people being added to the Church to make from seventeen to twenty stakes each year. Since I came to be a member of the Council of the Twelve, twenty years and six months ago, we have grown from 138 stakes to now 335 or 336, whatever it be, in just that twenty year period.

There is an increasing need for buildings, but with that an impressed need for using every economy possible to have nothing unnecessary in those buildings, which economies can come about by proper correlation. We have increased temple work, increased need for genealogical work with increased numbers of temples. We have an increase in tithes and offerings. And so we might go on to determine the great expansion of the Church.

Within the memories of many of the present General Authorities, there have been surveys of this kind, or re-examinations about twenty years apart. One of the first comprehensive studies was undertaken under the general chair-

manship of President David O. McKay, who was then the chairman of the general priesthood committee of the Church, and this was about forty years ago. To me it is a significant thing that this problem of proper correlation seems to have been in President McKay's mind through all of this time and perhaps as long as he has been one of the General Authorities.

In 1920, the first such study was made, again in 1938, and after calling attention to the continued expansion of the fields of activity and increasing overlapping of the several Church organizations, President McKay, who by this time was now a member of the First Presidency, called attention to this, and I quote from a working copy that he has left with us: "The necessity to provide a course of study and of activities that shall bring the young people of missionary age to a substantial and rounded knowledge of the principles of the gospel all require that the work of the auxiliary organizations and of our educational institutions should be coordinated and as among the various organizations de-limited as well as unified and standardized to avoid duplication and overlapping and to provide the training which is required by the young people."

In March of last year, 1960, the First Presidency wrote to the general priesthood committee and called our attention to the need for better correlation between and among the courses of study put out by the general priesthood committee and other responsible heads of other committees of the General Authorities for the instruction of the priesthood of the Church and an urgent need of correlation of studies among the auxiliaries of the Church, to avoid the necessity for new courses of study every year, having the ultimate objective of building up a knowledge of the gospel, a power to promulgate the same, a promotion of the growth, faith, and stronger testimony of the principles of the gospel among the members of the Church, and expressed the view in that letter to the general priesthood committee that if the whole church curriculum were viewed from the vantage point of what might be termed the total purpose of each and all these organizations, it would bring about such a collation and limitation of subjects and subject-matter elaborated in the various auxiliary courses as would tend to the building of efficiency in the auxiliaries themselves in the matter of carrying out the purposes lying behind their creation and function.

That study, commenced early last year, has continued on for this last year and a half, going on now two years, under the direction of the educational committee, which is a sub-committee of the general priesthood committee, and

we were authorized to select and set to work a survey committee to go back over all the history of each Church unit and to aid the educational committee in that study to determine the aims and objectives in the beginning of each organization and to review the expansions and changes which have taken place and to study all previous recommendations on the subject of correlation. May I say as well, that the key to what now we have to propose and which I will explain to you in a few minutes, and a guide to the educational committee and the research staff, was a communication from the First Presidency in one of these studies some while back when they called attention to the fact that "the home was the basis of a righteous life and that no other instrumentality can take its place nor fulfil its essential functions and that the utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary, that in aiding the home the auxiliaries may well consider thinking of home-life of the people as having three periods, the first, from birth to twelve years of age or the childhood period; then the youth period from twelve years up to the early twenties; and then adulthood, from the early twenties to the end of life."

With that as the key and the letter given from the First Presidency as the blueprint, it is the feeling now of the First Presidency and the Council of the Twelve, after reviewing these studies, that there should be presently more co-ordination and correlation between the activities and programs of the various priesthood quorums and auxiliary organizations and the educational system of the Church. They have decided, therefore, that there should be established an all-Church co-ordinating council and three co-ordinating committees: one for the children, one for the youth, and one for adults. This council and the three committees will correlate and co-ordinate the total instructional and activity programs of all auxiliaries and priesthood quorums which the brethren have now suggested should include missionary instructions and activities for the entire Church.

This council and committees will be composed of representatives of the General Authorities, the executive heads of the auxiliary boards, and representatives of various agencies and auxiliaries of the Church.

I will now indicate just what that personnel will look like, as it now gets into action: The all-Church co-ordinating council will be composed of a chairman, who will be one of the Council of the twelve, and three General Authorities, all of whom will be members of the twelve: one representing the children, one representing youth, and one representing the adults, and a secre-

tary. The three General Authorities will be the chairmen of their respective committees. There will be a secretary and secretaries from each of the co-ordinating committees, the Presiding Bishop, a member of the Melchizedek Priesthood committee, an executive of the Church educational system, the president or superintendent of the following auxiliaries: Relief Society, Sunday School, YMMIA, YWMA, and the Primary Association.

The function of the all-Church co-ordinating council is to formulate policy which will govern the planning, the writing, co-ordination, and implementation of the entire Church curriculum. In addition to the organization of the co-ordinating council, three co-ordinating committees will be formed under the direction and policies of that council as I have said. The personnel of the children's co-ordinating committee, for example, will be made up of a chairman, one of the twelve; there will be a committee secretary, and the best-qualified people in the Church representing children, most of whom will be selected from the general boards of the Primary and the Sunday School. The function of this committee will be to plan, provide, write, and co-ordinate curricula and activities for children in age groups which do not overlap, including courses of study, activities, and materials for children to twelve years of age, and then these functions will be carried out under the co-ordinating council.

The youth co-ordinating committee will be made up of a chairman, one of the twelve, a committee secretary, and the best-qualified people in the Church, representing youth, mainly selected from the Presiding Bishopric, general boards of the YMMIA and YWMA, Sunday School, and the general church school system. The function of this committee will be to plan, write, provide, and co-ordinate curricula and activities for youth in age groups, using the Aaronic Priesthood age groups as a guide, including courses of study, activities, and materials.

And the adult committee will be composed of a chairman, one of the twelve, a secretary, and the best-qualified people in the Church representing adults and should be selected from the Melchizedek Priesthood committee, the general boards of Relief Society, MIA's, Sunday School, church school system, etc., and it will be their function to plan and write and provide and co-ordinate the curriculum for adults.

These heads of the various groups affected have been notified by the First Presidency of their appointment to this council, and they are now standing ready for the call to this important service. The auxiliary organizations of the Church in their present form will continue to implement the program on

the Church level, on the stake level, and on the ward level. The co-ordinating committees will work under the direction of the co-ordinating council and will work in line with policies formed by that council.

The auxiliary boards will carry out the program which is formulated by the co-ordinating committee. Now, you must bear in mind that the co-ordinating committees will be composed mainly of general board members who are already writing plans and programs for the Church. Such a program will make it possible better to correlate and co-ordinate the program of the Church and will prevent overlapping, thus making it possible to teach the gospel in a more efficient and effective way in harmony with the instructions of the First Presidency.

In the adoption of such a program, we may possibly and hopefully look forward to the consolidation and simplification of church curricula, church publications, church buildings, church meetings, and many other important aspects of the Lord's work.

With that brief statement may I conclude with just this one thought. Perhaps one of the most oft-asked questions, as we go about the Church, is "How, with the Church growing to the size that it is, can we hope for the present General Authorities to supervise and to keep in contact with the growing Church?" My answer has always been, "I am sure that by the time we arrive at the place where we need more revelations that the Lord will give that light and knowledge to the prophet whom he has put upon the earth for that purpose."

Recently, President McKay, acting under the inspiration of his calling, moved to enlarge the activities of the seventies, by ordaining some of the presidents of seventies to the office of high priests, with the explanation that it would make them more serviceable and more effective in their work. I was in one of the Arizona stakes, and I had one of the brethren ask, "Was it not true that the Prophet Joseph had said that it was contrary to the order of heaven that a high priest should be in that position?" I merely said to him, "Had you ever thought that what might have been contrary to the order of heaven in the early 1830's might not be contrary to the order of heaven in 1960?"

Sometimes we forget that today, here and now, we have a prophet to whom the Lord is giving instruction for our good. We say, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth Article of Faith.)

Almost imperceptibly we see the hand
(Continued on page 37)

Ceiling unlimited . . . the go-ahead phrase . . .
the signal that suggests that the sky is the limit . . .
the challenge that offers heaven as the only boundary
of dreams coming true, of goals being realized . . . the promise
of eternal opportunity.

What better hope for a new year than a happier you with a finer out-
look toward a future with a ceiling unlimited? Does all of this sound too
good to be true in a world shaken with rumblings of complete destruction?

Then read on . . .

CEILING UNLIMITED

ERA OF
YOUTH

JANUARY 1962

EYES LIKE HELEN, SMILE LIKE JOHN...

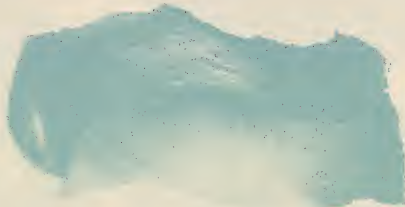
Has your school paper recently published (or have you heard other young people talking about) a conglomerate All-American Boy or All-American Girl? You know, a smile like John, hair like Tom, muscles like Richard—or teeth like Jane, personality like Mary, eyes like Helen. There may have been reference to



school activity, loyalty, enthusiasm, good sportsmanship, religious leadership, integrity, initiative, ability to plan and use time wisely, but many of these are often left out, unfortunately.

NO SUCH "ANIMAL"

Has it occurred to you that there is no such creature as this imaginary All-American Boy or Girl?



The fact is that there isn't, which is the reason why one has to be pasted together, of course. There is no living model we could follow to fashion a perfect boy or girl. There are those with admirable qualities or attributes or features, and there can be value and virtue in admiring them and learning from them. What all of us must soon or late learn, though, is that each human being is endowed with certain basic materials and the chance to use them and develop them, and there can't be any trading or buying or borrowing of those materials.

HARM OR HELP?

Is there harm in piecing together an "ideal" boy or girl as a dream or ambition, or as a journalistic effort

for the school paper, or as a subject for conversation? Probably not. Such a manufactured "ideal" can be good if it helps us establish high and wholesome and realistic objectives. But it can be bad if some wonderful young person, choice child of God, gets discouraged or disheartened because he or she isn't just like the "ideal," and maybe begins to feel inadequate or left out or hopeless or worthless. Then the project can be destructive and unwise.

There is nothing we can do personally about the particular building blocks with which each of us starts life. There is everything we can do about recognizing and accepting and improving and using well what we have been given!

BE YOURSELF!

So you don't have Mary's friendly personality or John's smile—they probably wouldn't be natural or good on you, anyway! You have a fine, pleasing



smile of your own, if you'll use it more freely and with more confidence. And personality?—why that is simply an expression of what is distinctive and individual about you. Your personality can be developed to represent what you genuinely are, what you sincerely want to be, what you earnestly are trying to become. It can't be just like the personality of anyone else; you wouldn't really want it to be; the result would be artificial and unnatural.

YOUR VERY BEST SELF!

You must begin by accepting the fact that you are what you are, and then setting to work to be the very best you can be. You are a thinking, communicating, choice, eternal child of God. You are free to choose, to dream, to plan, free to work, to learn, to grow. Because you are who you are and what you are, your ceiling is unlimited. Your objective is to know yourself, value yourself, improve yourself, share yourself, be yourself. Start now to reach and to achieve. There won't be a better time.

by Marion D. Hanks



Set your goals in the spirit of Pericles' counsel to ancient Athens:
"... contemplate Athens not alone for what she is, but for what she has the power to become."

Our founding fathers wisely realized that "vigorous societies harbor a certain extravagance of objectives." So do vigorous individuals!

Directly, or by default, you set goals for your lives, and the difference between what you are and might be is often the result of not understanding your real possibilities and of failure to persist in proper paths.

Lofty goals will produce real exhilaration in your life while they're being achieved and will add to your self-regard which affects directly and affirmatively your love of God and man. Mediocre goals produce restless, ritualistic individuals who go through the "pretences of preparation" merely to qualify and who never reach beyond the required range of possibilities.

Want the consequences of your goals! Ponder prayerfully the probable results of each goal considered. Select goals which are harmonious with an expansive, energetic gospel which urges us to bring to pass **MUCH** (not just some) righteousness!

by Neal Maxwell

1962 CALENDAR

Happy New Year! May you get to know yourself better . . . set your goals higher . . . and



Man was born to succeed but success isn't won in a day, or even a year . . . it may take a lifetime.



Tomorrow's fate, though thou be wise,
Thou canst not tell nor yet surmise;
Pass, therefore, not today in vain,
For it will never come again.

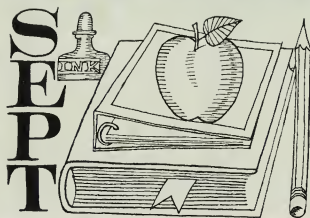
Omar Khayyam



All things are possible to him that believeth.
Mark 9:22



Live worthily of the Lord's help. Find strength, guidance, and comfort in turn, through praying consistently, constantly, and meaningfully.



If at first you don't succeed, try, try again!



Thinking well is wise; planning well, wiser;
doing well, wisest and best of all.—Persian Proverb

FOR SELF CONQUEST

in spite of inevitable delays, disappointments, and frustrations, may you press toward the mark . . .



That which we persist in doing becomes easier for us to do; not that the nature of the thing itself is changed, but that our power to do is increased.

President Heber J. Grant



Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ and endure to the end, behold thus saith the Father: Ye shall have eternal life.

2 Nephi 31:20



There is no failure except when one ceases to try. When events beyond your control seem to be reshaping your life, remember that it isn't what happens to you but what you do about it, that counts. It isn't where you are but what you are. Rise to meet the tests life offers. Be unafraid. Move forward with faith in the eternal scheme of things.



Every day is a little life, and our whole life is but a day repeated. Therefore, live every day as if it would be the last.

—Joseph Hall



The virtue of all achievement is victory over oneself.

A. J. Cronin



A promise to keep in your heart taken from Philippians 3:13, 14. . . . "This one thing I do, forgetting those things which are behind . . . I press toward the mark. . . ."

SKY HIGH FIXINGS

It's an old Mormon custom to celebrate a gathering of the clan with food. Whether it's a Mutual party, a seminary social, the bunch from the block, a crowd of cousins or strictly an invitational affair—planned or impromptu—you'll want to be prepared with just the right thing for the ceiling unlimited set.

Sky high food is the answer, of course.

Stacked hot cakes come under the "sky high food" label. Make them by the dozens in dollar size, and let each guest build his own tower by sandwiching fillings with hotcakes. Consider whipped cream and frozen strawberries, spiced apple slices, cream cheese and nuts, blueberries, lemon-butter-cream, boysenberry syrup, chipped beef, sausage, and sour cream as possibilities.

Make a mountainous sundae by filling your largest and prettiest container with scoops of several kinds of ice cream. When the mound is high, high, high, insert peeled banana spears around the edge and serve with bowls of toppings for a dessert buffet.

Kabobs are quick, creative, and tops with top teens. Alternate meat cubes and delicacies on a skewer and broil in the oven or over a charcoal broiler or **habachi**. Mushrooms, pearl onions, pineapple cubes, apple chunks, cherry tomatoes, green pepper pieces, celery slices, and cauliflower segments and citrus sections are suitable foods for this fun.





YOU DON'T HAVE TO BE A GIRAFFE

You don't have to be a giraffe to stand out in a crowd . . . to be head and shoulders above the rest
to win a second glance
to be:

memorable
quality goods
interesting
worthwhile
even superior.

Considered carefully the pattern of the pace setters, the sought after, the seemingly succeeding folk, can work wonders for those who may feel they're only on an level, too.

It's simply making the most out of what one has to work with, ignoring the unchangeable and tackling the changeable with enthusiastic optimism and a plan.

It's a matter of developing taste and polish and personal appeal (lots of help in this department everywhere, these days). It's being on the prowl for the unusual in conversation topics, food, and fun. It's thinking—then venturing an opinion. It's standing up and being counted for what is right. It's living so you can be friends with yourself.

It's daring to be different in the best kind of way.

It's daring to conform to truth.

It's thinking.

And it's praying.

But it's doing, too. Anyone who has tried the unbeatable combination of faith and works, readily admits this is the secret of being a **someone** not just an anyone.

by Elaine Cannon

Have you faced it?
— that for you it is either

TRUTH OR

It is a law of life that from certain causes there are certain effects . . . that one reaps only what is sown . . . that when truth is forsaken or forgotten or ignored, the consequences must be suffered. To help you in your earnest reach for the ceilings unlimited in your life, let's play a little game of Truth or Consequences. . . .

► **REPENTANCE:** recognition of wrongdoing, asking forgiveness of the Lord, forsaking the wrong, telling the bishop, making it right.

Do you really know the difference between right and wrong?

Will you admit a wrong and confess it?

Are you willing to talk with the bishop if the mistake is serious?

How far will you go to make things right?

Can you humble yourself before Heavenly Father in prayer for forgiveness?

Do you believe in a day of judgment?

IF NOT . . .

Darkness

Little happiness

Retarded spiritual growth

No mission

No temple marriage or endowments

Hurt to others

Exaltation jeopardized

► **FAITH:** confidence and trust in God and his plan and purposes, expressing itself in conduct and character.

Do you pray regularly, sincerely?

Do you expect an answer?

Do you believe miracles happen today?

Do you attend Sacrament meeting?

Are you paying your tithing?

Do you endure trouble, disappointments well?

IF YOU DON'T . . .

No assurance, hope, comfort

Lack of direction

No testimony

Little understanding

Fear and frustration

Whether or not we find true happiness, and largely depends upon our attitude and response to golden rule, forgiveness, integrity, industry, service they bring inevitable constructive consequences. The mocked are also inevitable.

CONSEQUENCES

► **HONOR:** the product of integrity, of wholeness, of truth, of conduct consistent with conviction, of duty and loyalty and virtue.

Would you cheat to pass an exam?
Would you lie to qualify for a reward?
Would you accept a recommend you don't deserve?
Would you let yourself become
 involved in questionable dating activity?
Would you deceive your parents or others in any way?
Would you take credit when it isn't due?
Would you follow the crowd contrary to your own
 knowledge of right?

IF YOU WOULD . . .

Restlessness and discontent
Self-contempt
No confidence or esteem
Limited activity in church, school, or
 community
No self-respect

► **GOLDEN RULE:** Do unto others as you would have others do unto you. Treat people the way you yourself like best to be treated. Be generous, unselfish, interested, compassionate, and merciful.

Can you happily congratulate a competitor who beats you?
Will you help someone in need even if it infringes on your time, your appearance, your comfort, your pride?
Do you treat your parents as people, with needs, and dreams of their own?
Are you loyal to your brothers and sisters, and your friends?
Will you come to the defense of someone being unfairly judged or treated?
Can you make an effort to notice the shy ones, befriend the newcomer, compliment the struggling, and be patient with the problem cases?

IF YOU CAN'T . . .

You can count on getting the same
 kind of treatment in return
Narrow circle of acquaintances, few
 friends
Unhappiness
Limited experiences, limited memories
Sacrifice blessings from the Lord
Self-pity
Negative viewpoint
Lost joys

whether we contribute anything of importance to life, fundamental principles. Faith, repentance, honor, the are true principles. Understood, accepted, and applied, consequences that follow when they are ignored or



CAROLYN SMITH

BOB BRUNNER

MICHAEL J. MATHESON

TEENS
GOING
UP

BOB BRUNNER, outstanding young Southern California composer and conductor, was named winner of the 1961 \$1000 cash award offered by the Young Musicians Foundation for the best submitted composition for symphony orchestra. He conducted the award-winning composition "Scherzo" in the Shrine Auditorium in Los Angeles late in the fall.

During high school years, Bob composed an original musical comedy which was presented by the entire senior class. He got started with his dance-band activities and has won credit as a pianist, too. He has actively studied both classical and popular music since the age of four and is now seriously studying in the field of classical composition.

In addition to his achievements in the field of composition, Bob is the commanding officer and conductor of the 562nd U S Air Force Band (California Air National Guard), assistant conductor of the Santa Monica Civic Symphonic Band, assistant conductor of the Los Angeles Doctors' Symphony, principal bass player with the Brentwood Symphony, and has appeared in many TV and movie productions as a vocalist, conductor, instrumentalist.

Bob is a member of Westwood Ward, Los Angeles Stake where he is also their choir director and performs regularly as a member of the Mormon Choir of Southern California.

CAROLYN SMITH was born September 16, 1942 at the Stanford Hospital in San Francisco, California where her father was finishing his internship. The family moved soon after to Modesto. There Carolyn grew up pretty, well-liked, and eager to serve.

Carolyn was not only elected studentbody treasurer of her high school, but served as treasurer of the California Association of Student Councils (district 13), was a delegate to the California conference on food for youth, and is currently winning plaudits as the Teen Chairman of the state-wide teen program in the March of Dimes. In this position she directs all the programs and conclaves of the youth of the state in this volunteer work. Because of her unusual speaking ability and sparkling personality, as well as the successful programs she has conducted, Carolyn has been invited to speak to the youth groups of many state conventions for the March of Dimes—among them, the Utah convention where she loved meeting the many LDS youth from throughout the state who are serving on this drive.

She has consistently been involved in teen affairs sponsored by the LDS Church, the school, and civic groups in her community. She says she can't remember a time in her life when she didn't have some little job in the Church, and among her most recent assignments are MIA and Junior Sunday School chorister.

Plans call for her transferring to University of California this fall and buckling down to formal preparation for foreign diplomatic service.

MICHAEL J. MATHESON, son of Mr. and Mrs. Arthur W. Matheson of Burlingame, California, and just passing seventeen, has won city, county, state, and national recognition for his scholastic achievements.

The build-up processes to his accomplishments are closely entwined with active and early church participation. He has a sustained attendance in church meetings and activities. He made a personal rule to accept all delegated assignments from all in authority over him.

Michael overcame early physical handicaps to maintain straight A grades through grammar school, intermediate, and high school years. He was singled out as the outstanding student in junior high, and was the highest scholastically rated senior in his school district. On the basis of that attainment he was chosen to represent California as a Page in the 87th Congress of the United States. He was also winner in National Merit Scholarship Foundation examinations and was highest scholastically rated senior in District of Columbia high schools. He not only won civic and club awards, he won a State of California Scholarship of \$900 annually, and Stanford University scholarship of \$500, supplemental to the state award.

He was valedictorian of his class at Congressional Capital Page School in Washington, D. C., and received a Silver Plaque for scholarship. But he took time during graduation festivities to address Washington Ward.

Mike is loved by all who know him, for he is an unassuming lad and devoted to the Church. He is trying to live worthily and prepare thoroughly for the mission he hopes to fill for the Church someday.

CONVERSA- TION PIECE

Dedicated to those who would hitch their wagons
to yonder star . . .

God, grant us strength to
Live with things that are,
Courage to see, within the soul divine
All that is just and fine.
Faith to carry us along the pathway
To that distant star
Wherein no human step has trod
To break the freshness of the sod.

This lofty expression by David Keysor, eighteen-year-old Salt Laker, is a good one for your pin-up board. With it goes an invitation from the Editors of the Era of Youth to all you budding writers, poets, philosophers, to share your creative efforts with the youth of the Church everywhere. If you have discovered a truth or a trick in helping you live a better, happier life or in solving a ticklish social or psychological problem, jot down your feelings and send them along. If the form proves poetic, all the better. If your efforts are original with you and usable by us in this magazine, we'll let you know. And before long, we hope we'll be seeing your name and your wisdom in print in the Era of Youth.

E. C.

I'D LIKE TO KNOW

Q: How can one become popular and still live up to Mormon standards? J.

A: To answer the question, consider some others:

- (1) What does being "popular" mean to you?
- (2) With whom would you like to be "popular"?

Are you mature enough and wise enough to be thinking of "popularity" in the right way . . . the only sensible way? I hope that you are thinking of more than getting frequent invitations to parties or dances or movies with just anyone, even the "smooth operator" or the careless crowd.

What you really want, deep in your heart, is **genuine** popularity. You want to be liked and accepted and admired by worthwhile people whom you can respect and with whom you can associate wholesomely and happily. You don't want a frantic fling with foolish people. You don't want to look back some day with a soiled reputation and a damaged character, and with a sick heart and bad conscience, or find yourself tied to people and a way of living and looking at things that are not worthy of you.

What you do want, looking ahead a little, are fine friends and associates, a happy marriage to a worthy companion, a good home built on faith and fidelity and trust, children growing up in an atmosphere of love and warmth. You want a life full of really important things. You want self-respect and quiet conscience and memories that are good to live with.

The **only** way for you to be "popular" in the right sense—that is, accepted, respected, loved—by the right people—that is, true, honest, stable individuals—is to "live up to Mormon standards." There is no other way.

Be "popular" with your own conscience, with family and choice friends and your fellow men, and with your Heavenly Father. Live the gospel. This kind of "popularity" leaves you with "ceilings unlimited"—joy and satisfaction here, and eternal happiness in the world beyond.

M. D. H.

(Continued from page 36)

of the Lord moving to do things, and this I construe to be a consolidation of the forces of the Lord under the direction of the prophet, just as in an army, in order to meet a superior force of the enemy in numbers, the forces of our opposition to the forces of evil must be consolidated in order to give them the most effective possible defense.

We are in a program of defense. The Church of Jesus Christ was set upon this earth in this day "... for a defense, and for a refuge from the storm, and from wrath when it should be poured out without mixture upon the whole earth." (D&C 115:6.) This is a move, which, as I say, has lain close to President McKay's mind and now as the President of the Church he is instructing us to move forward, that we consolidate to make more efficient, and more effective the work of the priesthood, the auxiliaries, and the other units in order that we may conserve our time, our energy, and our efforts

toward the prime purpose for which the Church itself has been organized. We must not forget what the Lord said, that he had given a parable to teach us a great lesson, and concluded the parable by saying, "I say unto you, be one; and if ye are not one ye are not mine." (*Ibid.*, 38:27.)

When I remembered that, I remembered a revelation that President John Taylor received when the leaders were wondering about the relationship of the seventies to the high priests, and in a very pertinent, significant statement, the Lord gave this revelation to President John Taylor:

"What ye have written is my will and is acceptable unto me and furthermore, thus saith the Lord unto the First Presidency and unto the Twelve, unto the Seventies and unto all my Holy Priesthood, let not your hearts be troubled, neither be ye concerned about the management and the organizations of my Church and Priesthood and the

accomplishment of my work. Fear not and observe my laws, and I will reveal unto you from time to time, through the channels that I have appointed everything that shall be necessary for the future development and the rolling forth of my Kingdom and for the building up and the establishment of my Zion, for ye are my Priesthood and I am your God." (B. H. Roberts, *Seventy's Course in Theology*, Vol. I, p. 10.)

To which I also bear my humble testimony, that the Lord is revealing to President McKay just as certainly here and now and this becomes an instruction as inspired as any instruction has been given and for us to remember as members of the priesthood if we will just keep our eye on the President of this Church and look to him today for God's revelations, we will see him moving to do the thing that will be for the salvation of the children of men in the most effective way possible, and I bear that humble testimony in the name of the Lord Jesus Christ. Amen.

"ELIMINATION OF THE INSIGNIFICANT"

Richard L. Evans
of the Council of the Twelve

President McKay and my beloved brethren: As I see you before me here and contemplate some three hundred other congregations meeting elsewhere at this hour, a pride and gratitude fill my soul for being part of this great brotherhood of the priesthood.

Before turning to the specific topic that Brother Lee has so ably and comprehensively and understandingly presented (and my remarks will be only by way of emphasis of what he has already said) I should like to express my missing of President Clark, who so long has been so much a part

of these gatherings, and my love for President McKay, which he knows of and, with you; my loyalty and sustaining of him with all my heart, and of those associated with him.

Earnestly I have sought help in this assignment and would now suggest some few side lights on the subject that may re-emphasize the need for that which has long been contemplated and considered and studied and is now about to be.

In a recent world tour, as we touched in some sixteen countries, we became more aware of the hundreds of millions of mankind; we became more aware also of the ever-widening responsibility of the Church and of the need for our widening influence and greater distribution of our effort.

Brother Lee has mentioned the growth of the Church. If we were to cover the world with ten million people in each mission (if my decimal point is put in the right place) it would take about three hundred or some five times more missions than we now have. (If my decimal point is in the wrong place, we are really in trouble!)

In a book which Brother William E. Berrett has prepared for priesthood quorum study of Book of Mormon

subjects and themes, he recalls this startling illustration on population from some years ago: that if all people in the world were to line up thirty-six abreast and pass a point in military marching order, they would never pass completely, because the rate of those arriving in the world would be such that the parade would be never-ending, and the Church and kingdom of God has responsibility for all of them—however many there are and however many there may be coming! If we project such figures to the present and the future and add to them in geometric ratio, we can glimpse the complexities and the responsibilities.

I heard, in a great gathering in Tokyo, Dr. Henry Heald, president of the Ford Foundation, give an account of some of the world-wide projects which his organization has undertaken in its philanthropic distribution of many millions of dollars among many millions of men, in trying to solve some problems and alleviate some conditions, and he quoted a phrase that may be pertinent to the point at which we have arrived. He spoke of the "elimination of the insignificant," and I think it is apparent to all of us that we may have arrived at that point: the elimination of

the insignificant and of the inconsequential. To borrow a sentence recently read, "It is getting to where our necessities are too luxurious and our luxuries too necessary." I think this phrase used by Dr. Heald, the elimination of the inconsequential or insignificant, is pertinent to this problem.

In the June issue of the Era is a sentence from a poet, which says: "I am full fed, and yet I hunger." Now, we have been full fed in many areas, and yet we hunger in others, and we will, it seems, have to have a wider distribution of our effort and our influence, the elimination of unnecessary duplication, of internal competition, if there is any, and a fuller coverage of some neglected areas. We have recognized that there is "One Lord, one faith, one baptism, . . ." (Eph. 4:5.) We must recognize that it is one boy, one girl, one person, with whom we are working

and always and ever have in mind what every program does to the person, to the man, the boy, the girl, and know that the organizations are there so that there shall be a fulness of life for each and all, and not for their own sake or to perpetuate any particular program. We must have balance and feed all sides of ourselves, as suggested by an eminent churchman who said, "The Church can be interested in no less than God is interested in. Religion has to do with everything."

The gospel enters into everything, and it would not be the purpose of this newly proposed program, as I understand it, to take anything essential from any area, but to add unto as to essentials and to do all things more fully and effectively. And as to superficial or unessential things, I think we must have the courage to look at all programs in the light of present needs, as did

the founders of these organizations before us, as they brought them into being. This does not necessarily mean a thinning out of the over-all program, but it means a reappraisal, and perhaps, if the First Presidency so suggests a redistribution, a re-definition, and an abridgment in unessential areas, a better use of time, of effort, and energy. It could mean, and well could, I would suppose, more emphasis on the home.

I am thinking of a phrase: flexibility and firmness. These the Church must have: the flexibility to change, to meet conditions as they come, with firmness of principles and of instruction and of gospel precepts and commandments, never tampering with the solid foundations, but ever keeping flexible in meeting current conditions and being discriminating as between what is superstructure and what is bedrock foundation.

LOYALTY TO THE CHURCH

*President Hugh B. Brown
of the First Presidency*

My dear brethren, I think that in a long lifetime of Church service and appearing before various sized groups, I have never felt more humble than I do tonight as I stand before this vast group of men and realize that more than as many as are here are probably listening in other places. My feeling of inadequacy is emphasized by the fact that you have asked me to assume some duties and responsibilities for which I am not prepared. I therefore lean heavily tonight on your sympathy and God's goodness.

I had made some preparation, having been notified that I would be asked to speak, but I am leaving my notes on the chair and shall attempt extemporaneously, with the help of the Lord, to emphasize what has been said, though I may not be able to add thereto. Elder Lee and Elder Evans have given us much to think about. Brother Lee intimated an analogy which I should like for a moment to enlarge upon.

I do not like to compare the Church to an army, but there are some things that are similar. At least in both organizations we are dealing with human beings, and human beings are pretty

much the same wherever you find them. I am thinking at the moment of an incident in 1912 when the then highest ranking officer in the British Army, came to western Canada to promote the organization of what was then known as the militia. He called all the young officers who were in training into a meeting. Among other things, he said to us, and I can only paraphrase:

"Gentlemen, a war is coming. In my opinion it cannot be delayed more than two years. It is going to be the worst war in history thus far, and I am here, to do what I can to prepare the nation for what is ahead."

His prediction, of course, as to the time of the outbreak of the war was accurate, because the war started for Britain in 1914. Subsequent to that time, and on a number of occasions, it was my duty to talk to officers in the army. Always, under instruction from commanding officers, my purpose was, first to acquaint the officers, so far as I could, with the strength and position of the enemy; and secondly, to remind the men of their duty and to encourage undeviating loyalty; and then to warn them against the methods employed by the enemy by subtle infiltration and attempted alienation.

We said to these officers, "Your units will not be stronger than their leaders. You can pretty well judge the strength of any military unit by the quality of its leaders." We reminded them also that the lives of their men depended upon their efficiency and loyalty.

Tonight we are speaking to perhaps 50,000 men, and every man is a volunteer and qualified officer. Upon each one of you there is great responsibility regardless of where you are working or the size of the group you preside over. Here, as in the army, our strength is going to depend in large measure upon the quality of our officers, and our purpose tonight is to warn you priesthood holders, and through you the men and women of your various groups, of the existence, strength, location, and tactics of the enemy, and to remind you that we rely on your absolute loyalty and that preparedness is indispensable.

In the army too frequently we refer to fitness as only physical fitness. Tonight we are calling upon all of you officers of the Church to be fit and ready, physically, mentally, morally, and spiritually, for the war that lies ahead because the enemy is determined to destroy all that we hold dear. He is thoroughly organized; he is cunning and ruthless; he is led by men well trained in his type of warfare; and the devil is his commanding officer. Not only must we meet a head-on assault from the enemy, but the more dangerous and subtle attack will be by infiltration, when human termites undertake to undermine our forces. I believe, my brethren, the time has come when every man who holds the priesthood should figuratively stand himself up against the wall and look himself over, ask himself some questions and be honest with his answers. I may say here, you may as

tion, and always being prepared to make the necessary adjustment between the two.

Our opportunities with young people are perishable. We are aware of this as young men leave us, sometimes suddenly, under the circumstances in which we live, and this calls for the teaching of the whole gospel to everyone, and perhaps earlier than we have before, in a well-rounded program that will reach every person on all facets and all sides of himself. There is no magic formula for it except the simple teaching of the truth to everyone in an orderly program and procedure.

This would not necessarily change the names or basic traditions of any organizations, but it would define them and prescribe their function as to each area and as to any overlapping. This will require more of everything from all of us, this great growth of the Church and

the extending of our organization and influence—more of our tithes, more of our time, more of our offerings and our effort, as we seek to absorb those who come to us as well as those who already are with us.

Now may I close with one or two short quotes, one from the Psalmist, which I think is pertinent to this program as proposed: "Teach me thy way, O Lord, and lead me in a plain path, . . ." (Psalm 27:11.)

The other, which I borrow from a distinguished friend, as I heard him give it at a meeting far from here: "Face the future courageously and with determination. Echo not the cowardly words of the nerveless Hamlet who voiced the thought, familiar to all, 'the time is out of joint: Oh, cursed spite, that I was ever born to set it right!' Cry, rather, with Rupert Brooke who, sailing, for the hard campaign in Galli-

poli, declared, 'Now God be thanked who hath matched us with this hour.'"

With you, I thank God that we are matched with this hour and, with you, pray for his guidance and acknowledge to him our thanks for the prophet who leads us, who directs this program, who has long had it close to his heart, and pray with you that it may go forward for the simplification, the elimination of all duplications and competition and unessentials, and the enriching of all that is essential in every life, everywhere in the world.

God bless you, my brethren. I leave with you my witness of the truth of this work, of the reality that God lives, of the divinity of his Son, our Savior, and of the reality of the restoration of the gospel, and the inspired leadership of the prophet of the present time, and I do it in Jesus' name. Amen.

well be honest when you are talking to yourself because the man you are talking to knows who you are and what you are. There are at least two places when a man will be honest, and that is when he is talking to himself and when he is in his closet talking with God. Here at least the truth will be distilled.

Let us then examine ourselves and ask what kind of men we are. We might make a pretty good showing in public, be fairly successful in business or in politics; but let each man ask himself what kind of man are you in the home, in your business, in your private life. If you do not like what you see as you look at yourself, then do something about it because God will not hold any man guiltless who simply confesses his sin and doesn't abandon it, or who admits his weakness and doesn't work for strength.

May I pause here to remind all of us that it matters little what position we hold, but it matters much what we do in the position we hold. Brother Lee referred to Paul's reminder that there is need for all the parts of the body. I am thinking of the Church as the body. No one of us should say or think at any time, "If I were in some other place, I could display my superior ability and faith, but just where I am I do not get a chance to show what I can do. If I were a bishop or stake president or high councilman or one of the General Authorities, of course, I could be something great, but down here where I am it doesn't amount

to much."

Brethren, when we stand before the Judgment Bar of God—and I am saying tonight as the British officer said in 1912, a judgment day is ahead—when we stand there, I think we will not be asked what position we held in the Church. I think the only question, if any questions are necessary, will be, "What did you do with the job assigned to you?" And if a counselor in an elders' quorum, or a counselor in the bishopric, or a man in any other position anywhere in the Church can honestly say, "I did the best I could to fill the position assigned to me," if he can say that honestly, and if one of the General Authorities cannot say it honestly, I would rather be the counselor in the elders' quorum, etc., because I think the Lord is not going to pay much attention to any label one may have on his chest. I don't think the Lord is much interested in labels. He knows as we do that labels do not always tell the truth.

My thought tonight, then, is: Brethren, in connection with this program that has been presented to us tonight, let not any of us say, "Now they are giving us something more to do, more organizations, more committees. Let's join some other church."

Personally, I thank God for the opportunity to work. I am grateful, among other things, that this, the Church of Jesus Christ, gives opportunity to every man and woman and children as well, incidentally, to par-

ticipate in the work of the Lord. May I add, there is no position in this Church that is not bigger than the man that holds it as there is room for growth in every position or calling. Every man should be apprised of that and realize that in any position in the Church there is opportunity for any man to employ all the ability with which the Lord has blessed him.

We come to you tonight to challenge you, to warn you that there is a war now being waged, the most dangerous and devastating—I am not only speaking of a war with arms—I am speaking of an ideological war, a spiritual war, a war in which the enemy is endeavoring to enslave the bodies and minds and souls of men, and for this we must be prepared.

Let us be loyal to the stakes and wards, missions and branches to which we have the honor to belong. Let us be true to ourselves and true to our leaders. Again a quick analogy. I saw instances where junior officers criticized senior officers because they stayed far behind the lines and did not know what was going on in the trenches. I am speaking of World War I, which definitely dates me, but I am willing to take that. Very often the junior officers were critical of the senior officers because they did not know there was a rat hole in a dugout, forgetful of the fact that the man back there upon whom rested the total responsibility of the entire operation had something other to do than to look at a rat hole.

He must leave that to the man who happens to be in that dugout.

At the head of our force, we have a prophet of God, who is working directly under Jesus the Christ, who joined issue with Beelzebub when the foundation of this world was laid, and Beelzebub, the devil, Lucifer, declared then that he would never rest until he enslaved the souls of men, and Christ declared he would never rest until all were free to "choose their lives and what they'd be."

We, then, are enlisted in an army

with Christ at the head and a living prophet through whom he directs his work. Let us be loyal to them, true to ourselves, and let each of us do the job assigned to him in the place where he is asked to work to the best of his ability.

I want to assure you that I know what it means to be asked to do a job a thousand times too big for me, and yet I know too that God can take any one of us and do anything he wants to do through us. Let us not spend time asking the Lord to do something for us

when he is waiting and anxious to do something through us. Let us not forget that the priesthood we bear is not in us as individuals, but the power of it comes through us. Let us keep ourselves in such condition that that power can be transmitted. Let us go forward as President McKay admonished us at the beginning of this conference and be unafraid. May we have courage and fortitude and faith and go forward with the knowledge that though we will undoubtedly have to meet many difficult things, with God's help we need not

CORRELATION- AND ACCOMPLISHMENT

*President Henry D. Moyle
of the First Presidency*

My dear brethren, I am sure that one of the purposes for which this great correlation program is organized and one of the great results which will be accomplished by it, will be the elimination, so far as that is possible, of sin and transgression within the Church.

This week many of us read headlines in the *Deseret News* which disclosed that all was not well. The article revealed more of the details of the offenses of sex deviates among teenagers than prudence might dictate, but be that as it may, the news is shocking and alarming. We might not have paid as much attention to this news as we did, were it not for the fact that from other sources transgressions within the Church are brought to our attention. We ask ourselves constantly the question, where have we failed? We have had these young people from the time of their birth until the time of their transgression. Or, if we lost them somewhere along the way, then we have to ask ourselves the question, why did we lose them?

Our programs in our auxiliary organizations and in our priesthood quorums, we look upon as excellent. Good as they are, when this correlation program gets into full swing, we will find a tremendous improvement. The principle of improvement seems to be one of the cardinal principles of the gospel.

There are two things that I should like to discuss in this connection: first

is the question of interviews. It is interesting because there are nearly 10,000 missionaries in the world today and every one of them, I hope we have not a single exception, have been interviewed by their bishop, their stake president, a General Authority, and also their mission president. But it is these initial interviews that concern us most.

Do young men come to their bishops, preparatory to going on a mission, for an interview without having been previously interviewed upon many occasions by their bishops? Every young man who comes to a stake president to be interviewed for his worthiness to receive the Melchizedek Priesthood and be ordained to the office of an elder should know exactly what is expected of him and what he may expect by way of interrogatories which he will be expected to answer. If this is not the case, then we have failed somewhere along the line. I have a feeling that some of our failure can be attributed to the fact that these young men and young women have not been interviewed as frequently or as thoroughly as they should be in their various wards.

You have received word from the brethren as they have visited your stakes, that it is not only proper but it is essential that candidates for baptism at the age of eight should be interviewed. It is inconceivable that a bishop would present a boy's name at the age of twelve to be ordained a deacon, without having given that boy sufficient of his personal time and attention to know the state of mind of the boy as well as his past record, to know what the likelihood is of his carrying on in righteousness to manhood.

Then when he is to be ordained a teacher and a priest, there should be other interviews, each one a little more intimate, each one a little more embracing, and then we come to this all-important interview to ascertain whether

or not he has conducted himself as a holder of the Aaronic Priesthood to be worthy now to receive the Higher Priesthood, to go to the house of the Lord to receive his endowments, to go on a mission, to be married, whatever the reason may be. The bishop should never let that opportunity pass without informing himself as thoroughly as it is possible for him to do of the condition, spiritually, temporally, morally, of this young man.

In all of these interviews and many others, because we are always calling young men and young women to assume responsibilities in the Church, young men to become presidents of their deacons quorum or members of presidencies of the teachers quorum, or the bishop calls in young men to assist in the work of the priests quorum, we ought to be looking for opportunities to interview, rather than to minimize the number. In each instance we ought to say to ourselves, this interview is not being conducted to inform me as to the worthiness of this young man to do this, that, or the other, alone, but it is vitally important that in this interview I should come away knowing this young man is fully aware of his position and what is expected of him.

There have been bishops in the Church who have succeeded over the years in never missing a young man, having practically a hundred percent record of his young men in his ward going into the mission field when they reach the appropriate age. That means that all bishops could approximate that, and that in place of having one out of three or one out of four go on a mission, we would have at least fifty percent; we feel that ought to be the minimum, and the other fifty percent we would like to have marry in the temple.

Now, if perchance, such a result can be accomplished by interviews, by the bishop giving to these young people of

fear.

I like one verse of the "Battle Hymn of the Republic."

"He has sounded forth the trumpet that shall never call retreat;

He is sifting out the hearts of men before His judgment-seat:

O, be swift, my soul, to answer Him!
Be jubilant, my feet!

Our God is marching on."

(Julia Ward Howe.)

God bless you, my brethren. I thank

you for your support. I want to tell you from intimate association that we have at the head of the Church today one of the greatest leaders of the Dispensation of the Fullness of Times. God has honored him, and we who sit next to him day by day see the work of the Church being outlined, organized, and going forward under the inspiration of heaven. I testify to you that he is the prophet of God, and that these men who are associated here with us are true and loyal to him.

I leave you my testimony of the

restoration of the gospel, and I want you to know that the President and all of us have confidence in you, that you will not let us down nor be untrue to yourselves nor become traitors to the cause. Furthermore, you may be sure that ultimately righteousness will triumph. Truth will prevail. The Church has been organized and set up. It is the kingdom of God, and it will never be thrown down.

God bless us to do our part. To this end I pray in the name of Jesus Christ. Amen.

himself, his time, knowing them intimately and letting them in a sense feel an intimacy towards the bishop, then certainly it becomes rather a simple process, if we but devote ourselves thereto, and if perchance we do not get all the boys, it certainly would be an improvement on the present. I just take these two categories of activity, going on a mission and getting married in the temple. I just have a feeling that that responsibility rests peculiarly between the bishop and his young people.

By that I do not mean that the entire responsibility rests upon the bishop. It is the bishop's duty to see to it, first and foremost, that the home in which that young man lives is an environment in which he can grow and develop spiritually, and that brings me to the second phase of the work, and that is our ward teaching.

I have known ward teachers who have felt pretty sorry about the fact that having failed to visit a home rather regularly—I mean they have been regular in failing to visit the home—they suddenly find that out of that home has come a boy who has seriously transgressed.

We cannot help saying to ourselves, I wonder if I had gone to that home more often, if I had known a little more about the family, about what the boy was thinking, I would have been better prepared as a ward teacher, in turn to report to the bishop the status, the condition, the spirituality, the weakness, if you please, of that family, in order that the bishop might know which of the families in his ward would justify the greatest effort upon his part.

This is a glorious organization we have in the Church. I know from past experience that no matter how busy you may be as a bishop or as a stake president, that it is possible for you to accomplish all that you should accom-

plish, if you but organize so to do, and with the help and the tools that this co-ordinating committee is now going to furnish us, I am sure it is going to be made clearer to us just how an organization can function more effectively.

Let me say that I had one experience—if you will forgive me for mentioning it, personally—but my stake was out in the country. President Faust who gave the opening prayer this evening is president of the Cottonwood Stake over which I once presided. And my work was in the city. My predecessor lived in the county, had plenty

OPEN SECRET

BY ALFRED I. TOOKE

They wrote to ask his secret of success.

He answered with a short and simple letter:

"Doing my best on every job, I guess.

Trying to do the next a little better."

of time, and I doubt very much that he ever missed a funeral. He realized that it was an opportune time, when there is grief in the family, to show the interest of the Church in that hour of their bereavement, so he was very diligent, and I said to myself, "What in the world can I do? Here I am in court nearly every day."

Well, I had a stake clerk who lived there in the center of the city of Murray; he had a business; he knew everybody in the stake and had intimate contact with most of them in his store, so I said to him, "Will you please keep track of every funeral, every death in the stake?" And I was rather fortunate, because I had 400 high priests—it was

one of the old stakes. I think there are thirteen or fourteen stakes now covering the same territory as the one did in the twenties.

And do you know that we would call upon one of those high priests to attend every funeral, to contact the family, to tell them they came as a representative of the stake presidency and the high council and brought their greetings and their sympathy? They would attend the funeral and in most cases speak, and it was not uncommon for families in the stake to tell me that they were so happy that brother so-and-so had come representing us, that they were sure they got as much from him as they would have if the stake president had come himself.

But the important thing was that the work was done, and there was not a high priest who received that kind of call but what felt proud that his stake president would remember him and would call upon him to represent him.

That is true of ward teaching. Every ward teacher is a representative of the bishop. Think what a bishop can do if he puts all of his resources to work.

You know, in the early days of the welfare program, we had a picture of the bishop and his two counselors with their arms outstretched trying to hold up the meetinghouse or move it, and it presented an impossible situation. And the next film showed the entire priesthood of the ward under that meetinghouse, and they walked along with it and bounced it as they went, a relatively easy job.

Well, now, brethren, let us go forward in this priesthood work in the wards and in the stakes and see if we cannot touch every one of the lives that come under our presidency and touch them for good.

That the Lord will help us so to do, I pray humbly, in the name of Jesus Christ. Amen.

"EXCEPT A MAN BE BORN AGAIN. . . ."

President David O. McKay

As I listened to the very able presentation of the scholarly plan to correlate the studies of the priesthood and auxiliaries of the entire Church, I thought what is the end and purpose of all this? I visualized the fact that 30,000 or 40,000 men and boys in priesthood assemblies this night constitute an organization in the world with one great purpose in mind, and that is to fulfill or respond to the call that Jesus gave Nicodemus: "... Except a man be born again, he cannot see the kingdom of God." And Nicodemus wondered, he could not comprehend it. And Jesus answered, "... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:3, 5.)

In that first sentence, "Except a man be born again, he cannot see the kingdom of God," we have the answer to the end and purpose of this great plan—to have our boys and our girls realize that there is a higher purpose in life than yielding to the pleasures and temptations of the flesh.

In our conference today we had a great sermon—two sermons in fact—on the Holy Ghost and what it means. Associate with those words of Jesus to Nicodemus the words of Peter after he had been ordained and was guiding men of his associates to a higher life. He wrote on one occasion: "... that we might be partakers of the divine nature." (2 Peter 1:4.) He realized what it means to be in touch with the spiritual, to rise above the temporal, the sensual, and partake of the divine Spirit of God.

Fellow men of the priesthood, that is the purpose of making us more capable of responding to the Spirit and subduing the sensual.

I am glad that Elder Lee referred to

the ordaining of members of the First Council of the Seventy as high priests. There seem to be a number of men of the priesthood in the Church who are wondering about it, because they know that the Prophet said that what was going on in the early days of making high priests of seventies, was not in accordance with the will of God.

Do you know what they were doing? Before a man was ordained a member of the First Council of the Seventy he was ordained a high priest. This practice, the Prophet said, was not in accordance with the will of the Lord. It should be sufficient for you who have the Spirit of the Lord to know that the work today is required of those members of the First Council of the Seventy which needs the High Priesthood. They do not join the high priests' quorum, but they are sent out by the Council of the Twelve Apostles to set in order the Church in the stakes and missions, and they should be given authority to set apart a president of a stake, a high councilman, a bishop of a ward, which requires the High Priesthood.

The Lord has never said, nor has the Prophet Joseph, that that is against the will of the Lord. These men are sent out now to take care of 300 and some odd stakes, and they are given the authority as members of the First Council of the Seventy to attend to anything necessary in order to set in order the affairs of the stake and the ward, and that is in accordance with the will of the Lord.

The members of the First Council of the Seventy are now given the authority of high priests to set in order all things pertaining to the stake and the wards, under the direction of the Twelve Apostles.

There come to my mind now the following words of the writer, John Dryden, which I think are applicable to the spiritual part of our work, getting the Holy Ghost, and rising above the temporal, selfish, envious things which are contrary to the calling of any high priest, seventy, elder, priest, teacher, or deacon in the Church:

"Dim as the borrowed beams of

moon and stars to lonely, weary, wandering travelers, is reason to the soul." Notice that comparison—"Dim as the borrowed rays of moon and stars to lonely, weary, wandering travelers" (on the earth) "is reason to the soul. And as on high those rolling fires discover but the sky, not guide us here, so Reason's glimmering ray was lent, not to assure our doubtful way, but lead us upward to a brighter day."

That day is faith, a realization of the enjoyment of the Spirit of God. What the sun is to the earth, so that Holy Spirit is to man, and the 40,000 assembled tonight—or 30,000, whatever the number may be—are entitled—each individual is entitled to that glorious light of the Holy Spirit.

That is why we like to have every young man and every young woman utilize his or her time intelligently, usefully, to bring the soul in harmony with the spirit, that we all might be partakers of God's Spirit, partakers of his divine nature. That is the privilege, fellow workers, of all who hold the priesthood of God.

I think this has been a glorious meeting—one of the best, if not the best, ever held in the Church. There is a glorious future. Our minds have been led to visualize the opportunities of the priesthood, and to be true to the priesthood, to be loyal to it, that we might in our own little way, give to the world the spiritual message of the gospel of Christ. People are denying his divinity. Nations are now taught—young boys and babes of forty years ago are now men forty years of age, who, during those forty years have been taught that God does not exist; that Christ was not an eternal being. Poor deluded men and women!

Your responsibility and mine, of everyone who holds the priesthood of God, is the responsibility of letting men see that light which is to the spirit what the vital sun is to the old earth, "not as borrowed beams of moon and stars," but as the sunlight of the Spirit.

God help us to discharge our responsibilities acceptably before him, I pray in the name of Jesus Christ. Amen.

MY TESTIMONY

BY WINONA FRANSEN THOMAS

*My testimony grows in me.
Its anthemed notes suffice
My soul and form a symphony.
But I have only words to use.*

*I seek the muse for tutelage
To make my meanings clear.
But words lie silent on the page
With music only God can hear.*



THOUGHTS FOR YOUR
INSPIRATIONAL TALK

MIA Theme *1961-62*

... I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

—1 Nephi 3:7
(MIA theme for 1961-1962)

There is great force hidden in a sweet command.

—George Herbert
Outlandish Proverbs, 1640

The . . . commandments are not rules to obey as a personal favor to God. They are the fundamental principles without which mankind cannot live together. They make of those who keep them faithfully: strong, wholesome, confident, dedicated men and women. This is because the commandments come from the same Divine Hand that fashioned our human nature.

—Cecil B. DeMille
BYU Commencement Address
June 1, 1957

Through obedience learn to command.
—Plato, *Leges*, Sec. 762

The worthiest and best science that may be, to wit, the knowledge how to obey. . . .

—Montaigne, *Essays*, Bk. i, ch. 14

Obedience alone gives the right to command.

—Ralph Waldo Emerson, *Lectures and Sketches, Perpetual Forces*

Taught to submit,
A harder lesson than that to command.
—James Thomson,
Liberty Pt. iii, l. 156

Ye are my friends, if ye do whatsoever I command you.

—John 15:14

... choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord.

—Joshua 24:15

That which we persist in doing becomes easier for us to do; not that the nature of the thing itself is changed, but that our power to do is increased.

—President Heber J. Grant,
Gospel Standards, p. 355

... to obey is better than sacrifice, and to hearken than the fat of rams.

—1 Samuel 15:22

If ye love me, keep my commandments
—John 14:15

We cannot break the . . . commandments. We can only break ourselves against them—or else, by keeping them, rise through them to the fulness of freedom under God. God means us to be free. With divine daring, he gave us the power of choice.

—Cecil B. DeMille
BYU Commencement Address
June 1, 1957

The Book of Mormon

AND THE CHARGE "THE PRODUCT OF ONE MAN OF MEDIOCRE ABILITY"

Part I

In the year 1901, at a meeting of the Ministerial Association in Salt Lake City, a speaker charged that the Book of Mormon was definitely the product of one man. He said it contained the sameness of style and expression from cover to cover, while in the Bible each writer had some distinctive characteristics which would be identified by persons familiar with Bible literature. Presenting his only evidence, he said,

"... there is much monotony and sameness of the style and expression of the writers that there can be no other conclusion than that the Book of Mormon was written by one writer—and that he was of rather mediocre ability. Such expressions as 'I Nephi,' and 'And it came to pass,' occurred hundreds of times in the Book of Mormon, although the first and the last writers were separated by many centuries of time. . . . Considering these and other points, it is impossible to accept the Book of Mormon as anything other than the product of one man of mediocre ability."¹

Charge after charge has been leveled at the Book of Mormon, warning its readers that it is the fanciful product of an unlearned farmboy. The Rev. M. T. Lamb claimed the book lacked the trace of God's hand and was nothing but a modern fabrication.² Alexander Campbell wrote that the Book of Mormon was the product of Joseph Smith only, as it bore only the style of Joseph Smith's

writing.³ Many other criticisms have been proffered, but little evidence has been used to back up the claims.

What of this subject of writing style? Does it offer a means of identifying an individual's writing? Can a certain writing style be dissected and labeled?

Remy de Gourmont, the great French critic who influenced such writers as T. S. Eliot⁴ and others, has claimed:


"... style is as personal as the colour of the eyes or the sound of the voice. One can learn to write; one cannot learn to have a style. A writer can dye his style, as he does his hair, but he must begin over again every morning, and have no distractions. It is so little possible to acquire a style, that one is often lost in the course of a lifetime. . . ."⁵

Style is not "as is sometimes supposed, an artificial trick," according to Painter. "It derives its leading characteristics from the intellect, culture, and character of the writer,"⁶ and "Literary art is shown in the choice of words and in their arrangement in sentences and paragraphs."⁷

I. A. Richards,⁸ Rudolph Flesch,⁹ Norman Foerster,¹⁰ the Modern Language Association Committee on Research Activities,¹¹ and others have claimed that it is possible to determine and under certain conditions to identify style by word counts and the enumeration of phrases, idioms, grammatical constructions, methods of emphasis, and

rhetorical figures. This method is called "practical criticism"¹² or "technical description."¹³ Historiographers have used this method to determine identity of an author; however, attempts at identification are extremely dangerous, especially where subject matter is not similar and the quantity of material is small; for example, some Bible scholars claim to identify style in merely a few verses of material; this is quite impossible. The investigation of the Book of Mormon described here does not attempt to identify authorship but to determine whether there are differences in style in different parts of the Book of Mormon.

Styles vary with different writers in original documents; but what about the Book of Mormon which is claimed to be a translation by one man? Would the style differences of the various writers show through or would the translation be the style of Joseph Smith? A translator must put his translation into the language of his reader or (Continued on page 46)



	NEPHI	JACOB	MORMON	MORONI	
SUBORDINATE CLAUSE	10%	8½%	6%	10½%	
INFINITIVE PHRASES					
HISTORY	8	6	8	3	
DISCOURSE	3	3	4	3	
REDUNDANT CONSTRUCTION					
HISTORY	.9	2.6	2.9	0	
DISCOURSE	0	.5	.4	0	
ELLIPTICAL EXPRESSIONS					
HISTORY	.3	.5	.6	3.2	
DISCOURSE	2.4	6.6	.8	2.3	
APPOSITIVES					
HISTORY	5	6	2	3	
DISCOURSE	4	7	2	3	
PART II -					
BEHOLD	4	4	6	8	
AND IT CAME TO PASS	6	4	1	1	
RHETORICAL QUESTION	7.5	9.0	3.0	12.0	
EXCLAMATION	4	6	4	3	
DIALOGUE	37	17	8	12	

the results would be in some cases unintelligible. It would appear that styles would not be found to any great degree in the Book of Mormon; however, the author felt that there was indication from the research of Book of Mormon scholars that the book must be quite a literal translation. Dr. Sidney B. Sperry has called attention to the common use of Hebrew idioms and typical Semetic sentence structures.¹⁴ T. W. Brookbank has done the same.¹⁵ Dr. Hugh Nibley has demonstrated ancient Near Eastern characteristics.¹⁶ These studies along

with A. S. Reynolds¹⁷ and others seem to indicate that the translation must have followed the original very closely in character. With this encouragement, it was felt this study would be practical. Style studies by others have been small, and none has been done from a detailed statistical point of view. J. M. Sjodahl noted a few contrasts in repetitions and expressions.¹⁸ J. N. Washburn recognized contrasts in the abridgments of Mormon and Moroni compared with their regular writings.¹⁹ T. W. Brookbank discovered a difference in vocabulary

comparisons.²⁰ Along with these, a master's thesis from the University of Nebraska²¹ has noted some style differences.

In the study described here, only the sections of the Book of Mormon which were definitely labeled as the first-hand writings of separate individuals were chosen for investigation. Quantity also had to be considered in order to get a reliable indication of the writers' style habits. Therefore, the writings attributed to Nephi, Jacob, Mormon, and Moroni were selected. The reader will recall that the writings of Nephi and Jacob were from the Small Plates of Nephi which were unabridged. The material attributed to Mormon was taken from his book which—if abridged—was abridged by himself. from the Words of Mormon, and the editorial comments found scattered among his abridgments. The portion attributed to Moroni was taken from Mormon 8 and 9, the book of Moroni, and the editorial comments of Moroni in the book of Ether. All of this material was then analyzed and classified as being either *history* or *discourse* in order to keep out any influences which might appear because of the difference in the subject matter.

As another check, portions of the abridgments of Mormon and Moroni were analyzed and compared with their historical writings because of their similarity in nature. Although the historical writings of Moroni were not adequate for an accurate examination, yet some of their trends along with all those of Mormon aligned consistently with the statistics determined from the abridgments. The figures for Moroni's writings were included in the report because the amount of discourse was ample for analysis.

Some of the highlights of the over-all investigation follow.

Wordiness.—Some individuals take more words than others to put over their ideas. Such is the case in the Book of Mormon. A count of words used per sentence (using the latest edition of the Book of Mormon for its modern punctuation) showed Mormon used nearly three words more in every sentence than did Nephi and nearly five more than Jacob. The reader might try to add three or four words to every sentence he utters to appreciate this difference. Because of the ques-

“One step enough for me . . .”

RICHARD L. EVANS



Last week we talked of heroic people, of those who carry their problems, meet their obligations; who forthrightly, honorably, patiently live their lives, serving, sharing, moving forward, facing facts, and not running away. “Most of us,” said an eminent American, “are living under a strain that human nature never was intended to bear.”¹ All people have problems, and some days, no doubt, the difficulties and discouragements may seem all but insurmountable. And being so very much preoccupied with our own problems, it may surprise us to know the problems and heartaches others have, the burdens others bear. In many hearts and homes there are sorrow, disappointment; in many lives plans and hopes have had to be abandoned or long delayed. Most, if not all of us, have had to reconcile ourselves to something less than we once wished; to readjust, to gather the threads together, to pick up the pieces and save as much of the pattern as we can, and still carry on. The old, the young, the in-between ages, all at times have their problems and perplexities. But our opportunity, our obligation, after all, is to do what we have to do a day at a time and not try to carry the whole future before us. We cannot afford to be fearful of everything that ever could happen or ever might happen. This suggests a line from “Lead, Kindly Light”: “I do not ask to see the distant scene. One step enough for me.”² We cannot see a hundred years or a hundred days or a hundred hours ahead, nor even tomorrow morning. We must have patience and faith to take the first step we can see, and trust for the next step to show itself, and trust that the light will ever lead us to meet each obligation and opportunity, and to know that there are plans and purposes and everlasting promise. Now may we cite some comforting sentences from some reassuring sources: “Keep forever in view the momentous value of life.”³ “The best preparation for the future, is the present well seen to, and the last duty done.”⁴ “Let the peace of God rule in your hearts.”⁵ Move forward with faith. Be not afraid.

¹Harry Emerson Fosdick, *Twelve Tests of Character*.

²John Henry Newman, *Lead, Kindly Light*.

³John Foster, Am. lawyer, 1836-1917.

⁴George MacDonald, Scotch novelist, 1824-1905.

⁵Colossians 3:15.

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tionableness of using punctuation as a basis for reference (there was no punctuation in the Book of Mormon manuscript), a count was made of the average length of dependent and independent clauses. The writings of Mormon remained slightly more verbose even though Nephi's writings contained more subordination.

An example of the abundant clauses which typified the writings of Nephi follows:

"And now, my brethren, I have spoken plainly that ye cannot err. And as the Lord liveth that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock and the water should come forth; yea, behold I say unto you, that as these things are true, and as the Lord liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved." (2 Nephi 25:20.)

Another distinctive feature was the preference of Moroni to use a subordinate clause at the beginning of his sentences. A comparison showed the preferences to be: Nephi, 10 percent; Jacob, 8½ percent; Mormon, 6 percent; Moroni, 10½ percent.

Moroni also contained noun clauses at the beginning of the sentences in a ratio of 4 to 1 over the others.

Infinitive phrases.—As the research progressed, it was noticed that the writings of Mormon contained an abundance of infinitive phrases, such as: "... which gave unto me to know that they were prepared to come again to battle. ..." Average use per 1,000 words was:

	Nephi	Jacob	Mormon	Moroni
History	8	6	8	3(?)
Discourse	3	3	4	3

Other parts of speech were analyzed. Contrasts were sometimes significant and sometimes not significant.

Redundant construction.—While reading the works of Jacob and Mormon, one becomes aware of a strange sentence construction which appears there more frequently than in the rest of the Book of Mormon. First the subject is stated, then a

participial phrase with other additions, then the subject again. For example:

"... I, Jacob according to the responsibility which I am under to God, to magnify mine office with sobriety, and that I might rid my garments of your sins, I came up into the temple. ..." (Jac. 2:2.)

The appearance of this construction per 1,000 words of material was

	Nephi	Jacob	Mormon	Moroni
History	.9	2.6	2.9	0
Discourse	0	.5	.4	0

Elliptical expressions.—Jacob 2:20 reads: "... because ye were proud in your hearts, of the things which God hath given you, ..." and 2:15; "O that he would show you, ..." These two quotations reveal an interesting omission of the typical "unto" in the prepositional phrases at the end. From the table below, it seems quite evident that if Mormon were stating the same thing he probably would have said: "... of the things which God hath given unto you, ..." or, "O that he would

Thanks — for all this . . .

RICHARD L. EVANS



Surely it is gracious and proper to thank people whenever they perform some service. This we would well remember in every household and in every relationship in life. This all of us should remember in thanking others always. Service could be dull drudgery if there were no appreciation, no thanks for it. And since expressing thanks is so important to people, how much more important is our frequent thanks to the Father of us all, the Provider of all, who gave us life and loved ones, who keeps the seasons constantly recurring, and who keeps creation in its course. "In every honest man," wrote a thoughtful observer, "there is an instinctive feeling that there ought to be some relation between the gift and the worth of the recipient. . . . He who receives a gift worthily always asks himself what he has done to deserve [it]. . . . Perhaps the finest part of a gift is the searching of soul which it brings with it; and the greater the gift the more frankly ought the man who receives it to [search] himself. . . ." This being so, we would here do some inner searching, and besides our obligation to all others, present and past, and especially to loved ones with whom we live, we would offer gratitude to God for the rising of the morning sun, for the hopeful dawning of each day, for the beauty of the earth, for fertile fields, for health, for life, for law, for the love of loved ones, for truth, for intelligence, "for the open doors of schools and universities,"¹ for the God-given right of freedom of thought, of action, and of utterance; for patriots who have helped preserve it; for work to do, for the kindly softening that follows the acuteness of a sorrow, for repentance, for forgiveness, for the privilege of improving. And may we give thanks not "only for finished harvests, . . . for completed achievements, . . . for work done," but for work to do, "for men to lift themselves into the light; . . . for the things which make for the healing of the world; not only for the life that has been lived, but for the boundless life that is to be; . . . for the great open door of the future . . ."²—for the great plan and purpose, for the promise of limitless possibilities, and of life and loved ones everlastingly. "Let every man search his heart and his life and consider . . . how good and gracious God has been."³

¹Editorial, *The Outlook*, Nov. 29, 1902.

²*Ibid.*, Nov. 26, 1904.

³*Ibid.*, Nov. 28, 1903.

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show unto you. . . ."

	Nephi	Jacob	Mormon	Moroni
History	.3	.5	.6	3.2(?)
Discourse	2.4	6.6	.8	2.3

Appositives.—Book of Mormon readers are more than familiar with sentences beginning "I, Nephi, . . ." or "I, Jacob, . . ." These and other appositives occurred as follows per 1,000 words:

	Nephi	Jacob	Mormon	Moroni
History	5	6	2	3(?)
Discourse	4	7	2	3

Leaving the analysis of structure and grammar, we might now turn to the examination of rhetoric.

Six figures of embellishment and three figures of emphasis were analyzed in the Book of Mormon and their uses compared. Style differences were again readily recognized when the quality of some writer's figures were found to exceed the quality of others and the use of certain figures by some was contrasted by a complete lack of them in the work of other writers.

Metaphor.—Metaphor livens a statement as "he fought diligently" into the more imaginative "he was a tiger in the fight." The Bible and Book of Mormon would lose much of their color without their metaphors.

The writings of Jacob excelled in original metaphors such as: ". . . the word that healeth the wounded soul." (Jacob 2:8.) ". . . and those . . . have daggers placed to pierce their souls and wound their delicate minds." (*Ibid.*, 2:9.) ". . . awake from the slumber of death; and loose yourselves from the pains of hell . . ." (*Ibid.*, 3:11), and many others. Jacob used the metaphor "piercing eye of the Lord" which would seem to set the stage for its use throughout the Book of Mormon. It is interesting that the author of Nephi never used this metaphor. One is found in 2 Nephi 9:44, but that chapter is actually a discourse of Jacob quoted by Nephi.

The metaphors in Nephi were numerous and of good quality. But with Mormon, a contrast in style became very evident. The majority of metaphors were borrowed or at least similar to those used by and consisted of the usual ". . . seed of Joseph and house of Jacob," ". . . remnant of the seed . . .," ". . . have

Christ for their shepherd," ". . . before the judgment seat of Christ," and ". . . raised to stand before his judgment seat." In the discourses and history of Mormon only three metaphors could be called original (not used before in the Book of Mormon nor in the Bible). The term "original metaphors" refers to metaphors that are not found elsewhere in the Book of Mormon or Bible.

MYSTERY OF THE SEA

BY J. ALLAN CROCKETT

*I cast my net into the sea
To search the depths of mystery
Of reason bare and logic cold.
Its length 'neath dark blue waves
unrolled*

*I drew it in expectantly,
Its folds examined anxiously.
But no reward discovered there.
Reason and logic left it bare.*

*Urged on the answer yet to find
I cast a net of another kind
Fashioned of love and intuition,
Of faith and of my heart's contrition.*

*When it returned, before my eyes
Lay flora and fauna of every size,
Pearls and jewels of magnificent
luster,*

*Shells and sponges, anemones cluster,
Myriad beauties of every kind,
Wondrous and varied to astound the
mind,
Came from the sea to tell life's
story.
They each and all proclaimed God's
glory.*

*Such were the treasures brought to
me
By faith and love from the depths of
the sea.*

*Author's note:
Idea from a poem in Spanish
by Amado Nervo*

The metaphors in the writings of Moroni were mostly unoriginal but of excellent quality.

Simile.—The author of Mormon used simile (likening something to something else) about fifteen times more per 100 sentences than the other writers. Striking similes as the following were found frequently in the writings of Mormon: ". . . they are driven about as chaff before

the wind" (Mormon 5:16), ". . . or as a vessel is tossed about upon the waves, without sail or anchor or without anything wherewith to steer her" (*Ibid.*, 5:18), and ". . . the earth shall be rolled together as a scroll." (*Ibid.*, 5:23.)

(To be concluded)

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Man's Pre-Earthly Existence

(Continued from page 19)

of hands, feet, etc.; and second, these spirits do not have bodies of flesh and bones.

The best description in the scriptures of a spiritual body is found in the Book of Mormon. About 2,000 years before Jesus Christ was born on this earth, he appeared unto the brother of Jared with his spiritual body and said:

"Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold, *this body*, which ye now behold, is *the body of my spirit*; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Ether 3:15-16; Italics added.)

Although the spiritual bodies we had before we came to this earth were the prototypes of the physical bodies we now have, and they were capable of remarkable accomplishments (this is the type of body Jesus Christ had when he created this earth!), yet they had certain limitations. Apparently one of these limitations was that they were not bodies of procreation, that is, spiritual bodies evidently could not give birth to children. Without powers of increase, our possibilities of eternal progression were definitely limited.

In order to give us the opportunity of taking upon ourselves bodies of flesh and bones which would also be bodies of procreation, God our Father called a great council in heaven and presented to us a plan whereby we could share with him the powers of both creation and procreation. This council was undoubtedly one of the most significant events in our pre-earthly existence.

The plan presented by our Father provided that we might come to an earth out of his presence and there (1) we could learn to live by faith, (2) we could be tested as to our faithfulness in keeping certain commandments he would give unto us, and (3) we could obtain physical bodies of flesh and bones which would have the power to procreate. In order for us to achieve the first two of these objectives, our Father

explained that it would be necessary to place a veil over our minds when we came to the earth so we could not remember in detail our previous existence with him. Otherwise we could not learn to live by faith (for we could continue to live with absolute knowledge of God) nor could our earthly experience be a true testing period.

Although many of the children of God shouted for joy when they realized this plan provided them with opportunities of eternal progression, yet others present at this great council opposed the plan of the Father. These dissenters were led by Lucifer, and their arguments against the plan of God evidently included the following major points:

1. If we go down on this earth out of the presence of God and are given commandments by God and are also given our free agency, most or all of us will undoubtedly not keep some of the commandments and thus will commit sin.

2. An eternal law makes it impossible for any evil or sinful person to live in the presence of God; thus once we commit sin we will be eternally lost.

3. Man should not be given the opportunity to sin; therefore either he should not be given any commandments (and thus could not sin) or if he is given commandments he should not be given the right of choice as to whether or not he will keep the commandments but should be forced to keep them.

4. Inasmuch as this plan to remove man's responsibility for his acts (and thus remove his free agency) is the plan of Lucifer, he should be given all of the honor and the glory associated with it.

Jehovah (the pre-earthly title for Jesus Christ) opposed the arguments of Lucifer and spoke in favor of the plan presented by God the Father. Jehovah evidently included the following major points in his opposition to Lucifer's proposal:

1. It is true that if we go down on an earth out of the presence of God and are given commandments by God and are also given our free agency, many will not keep all of the commandments and thus will commit sin.

2. It is also true that no sinful person can dwell in the presence of God; however, if a person could be sent to the earth who would have

the power of God and would be able and willing to atone (or suffer) for the sins committed, men could re-enter the presence of God if they would but repent of their sins and keep the commandments of God.

3. Free agency—the freedom or right of choice—is an inherent part of the principle of progression; without free agency, men could not become responsible beings and thus could never become as God our Father is.

4. Inasmuch as this plan of salvation and exaltation is the plan of the Father, he should be given the honor and the glory forever.

Lucifer and his followers continued to oppose the plan of the Father, for they maintained that God did not have enough power to redeem men from their sins; thus they denied the power of God and defied his word.

The debate which followed the presentation of these two plans resulted in what one of the prophets has referred to as "war in heaven." (See Revelation 12:7-12.) The conflict was finally resolved, however, and the results were: (1) Lucifer and his followers were cast out of heaven and were not allowed to participate in the plan of God, and (2) the great plan of salvation and exaltation, which had been proposed by the Father and upheld by Jehovah, his Firstborn Son in the Spirit, was put into operation.

All of the scriptures contain references to this great council in heaven and the conflict which resulted. Concerning the banishment of Lucifer and his followers from heaven, Isaiah asked:

"How art thou fallen from heaven, O Lucifer, son of the morning!

"... thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: ..." (Isaiah 14:12-13.) Several of the writers in the New Testament referred to the "angels that sinned," "the angels which kept not their first estate," and the "third part" of the hosts of heaven who followed after Lucifer and were cast down to hell. (2 Peter 2:4; Jude 6; Revelation 12:4, 7-12.)

However, the most complete accounts of this event are contained in scriptures which have come forth in this Dispensation. (2 Nephi 2:17-18; 9:8-9; D&C 29:36-38; 76:25-29; Moses 4:1-4; Abraham 3:27-28.) In

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one of the accounts in the Doctrine and Covenants, we read where the Lord told Joseph Smith "... the devil ... rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency;

"And they were thrust down, and thus became the devil and his angels." (D&C 29:36-37.) A more detailed account of this rebellion is given by the Lord in the book of Moses as follows:

"... Satan ... is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

"But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given unto him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, ..." (Moses 4:1-4.)

Some persons might feel that God the Father was unjust or unfair when he denied the right of earth life to Lucifer and his followers in consequence of their rebellion against him in heaven. However, the following principles which apply to Lucifer's predicament should be kept in mind:

1. God is a God of law and order; thus he is bound by certain divine and eternal laws. (D&C 82:10; Alma 12:32; 42:13.) One of the eternal laws by which God is bound is the law of justice which is essentially that every law has both a punishment and a blessing affixed to it; whenever a law is transgressed (or broken), a punishment or suffering must be inflicted; whenever a law is kept (or obeyed), a blessing must be given. Thus, all punishments and blessings are based (or predicated) upon disobedience or obedience to divine law. (D&C 82:10; 130:20-21.)

2. Lucifer and his followers will-

fully and knowingly rebelled against the plan of God, and they refused to keep the laws upon which the blessings of earth life are predicated. Thus, they literally brought upon themselves their own condemnation. They—and not God—are directly responsible for their punishment and their limitations.

3. At least one condition is worse than the punishment which was pronounced upon Lucifer (Perdition) and his followers (or "sons") of not being allowed to come upon the earth and obtain physical bodies. This more serious condition is to become a "Son of Perdition" after obtaining a physical body. The Lord has defined this class of "Sons of Perdition" as follows: "Thus saith the Lord concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power—

"They are they who are the sons of perdition, of whom I say that *it had been better for them never to have been born;*

"... Concerning whom I have said there is no forgiveness in this world nor in the world to come—..." (D&C 76:31-32, 34; Italics added; also read 35-38.)

The justice of the punishments which have come upon the two classes of sons of perdition should be obvious to the sincere seeker of truth. Lucifer and the hosts who followed him in heaven refused at the great council to accept the atonement of Jesus Christ and the other laws necessary for an earth life; thus they were denied the blessings and privileges of mortality. Cain and the others who have become sons of perdition on this earth, however, agreed in the council in heaven to accept and obey all the commandments of God; yet when they came to the earth they broke these additional covenants. Thus the punishment to be inflicted upon the *physical* sons of perdition will be more severe than the punishment meted out to Lucifer and his *spiritual* cohorts. The scriptures clearly indicate that Cain (who became a son of perdition on the earth) will rule over Lucifer (who became a son of perdition at the time of the council in heaven)—that is, Cain is more evil and wicked than Lucifer for he has broken additional prom-

ises to God. (See Moses 5:22-25.)

All of the spirit children of God the Father who voted to accept his plan in the great council in heaven are entitled to the right to come upon the earth to obtain physical bodies of procreation. This right is given to no other group. Thus every person who has ever lived on this earth or who will ever live on this earth agreed to accept the plan of salvation and exaltation proposed by our Father in heaven. In a real sense we continue to be his sons and daughters because we have agreed to follow his plan. He, in turn, has promised us that if we follow his plan faithfully and well, we shall someday become as he now is—a God of glory and honor, a God of creation and procreation. No wonder we shouted for joy when this plan was presented to us in the pre-earthly council in heaven!

Beehive House

(Continued from page 25)

The kitchen table is covered with a bright red cloth. On it are a cruet, cups and saucers, old silverware, and stoneware china. There are handmade rag rugs on the floor, and the cupboards are filled with stoneware and china and glasses.

Nearby the kitchen is the pantry which opens into the kitchen. Here are the large bins for storage. There are Mason fruit jars dated 1854-1857 with their wrought iron plates for the lids. There is a high cupboard which undoubtedly kept the supplies needed for daily use. There is a little old icebox which took care of enough ice for daily or weekly use. Downstairs were the great cellars where huge blocks of ice were cut and stored during the winter, covered with sawdust and then chipped off as needed to fill this little ice box for daily use and to make homemade ice cream.

There were orchards and grounds to be kept up, and the helpers ate their meals in the house. Across

the hall there is a dining room where meals would be served for the sixteen to eighteen helpers who worked around the Beehive House.

In the northeast corner of the Beehive House is the family store. On the long counters is a glass cover for a sixty-pound cheese. There are storage boxes for J&P Coats thread, cupboards of pretty and plain buttons. The shelves back of the counter are stocked with braid, calico, laces, and trimmings, and fringe, glass lamp chimneys, bric-a-brac, high laced shoes, baby shoes. There are square glass jars of maple sugar, horehound candy, licorice, rock candy, brown sugar, spices, and dill. Dried spices hang from hooks on the wall. Over in the glass case there is a small book with sixteen sheets of gold leaf. On this book are inscribed the words "This was the gold leaf kept for the dentist work for the children." A small piece of gold leaf would be taken across the way to the dentist by the one having a toothache when the tooth needed filling. On the floor are barrels for onions, apples, dried peas, potatoes, and dill pickles. This store supplied the needs of the family. Its convenience saved many a step, and assured each family a just portion of the available supply of early-day commodities.

The beds are made up with featherbed mattresses, which rest on ropes rather than springs. The spotless white linens are a hundred years old. There are patchwork quilts, pillowslips with hand-crocheted edging, and sheets, all handmade. In each room is an old-fashioned wash basin and pitcher and waste jar. Each is a different design—all were used in pioneer days. In every room there are racks with lovely old handmade linen towels, some of them fringed, some embroidered or cross-stitched.

At the top of the stairs is the playroom with toys, dolls, and marbles. It is near enough to be within the sound of mother's voice as she worked in the kitchen, her ear was always attuned to the noises or silences which came from upstairs. Near the playroom is an improvised early-day schoolroom with charts, pictures, and books as used a hundred years ago. Each week a Catholic nun would come to the Beehive House to teach the children reading, languages, geography, and

painting.

As was the custom in early days in many parts of northeastern United States whence Brigham Young came, the parlor was upstairs, and so it is in the Beehive House. The parlor was known as the "Long Hall." Here all formal entertaining took place. There is a beautiful, square, original grand piano bought for Brigham Young and carried across the plains in a covered wagon. There are a harp and a violin. These musical instruments again bear evidence of

the cultural education that was made available for the family.

In this lovely Long Hall the ceilings are high and coved, the walls a soft blue. The five windows all have beautiful lace curtains, and their luxurious deep raspberry red brocatelle draperies are festooned with heavy silk cords and tassels and draped up over large brass tie-backs. The brocade for these rooms was copied exactly from an original swatch which had been passed down to the members of Brigham Young's

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family and was reproduced exactly in color and pattern and texture. There is a beautifully carved walnut table made by Brigham Young. Two exquisite chandeliers, which once hung in the first tabernacle and which have been restored give a lovely light. The social life of the family and the community is reflected here. On the floor is a quaint, beautiful Brussels carpet with garlands of roses. An original list written by Brigham Young ordering the carpets for the house, stated that he wanted either needlepoint all wool, four-ply ingrain, or Brussels carpets throughout.

Downstairs in the panelled hall is a beautiful old bookcase that was originally in the Beehive House. One by one, original books and first editions have come to fill these shelves. All the books in this case are dated not later than 1877.

During the restoration of the Beehive House, friends, relatives, and strangers have parted with family heirlooms and cherished possessions to make the house live again as an historic monument to the past. Every room inspires a renewed admiration for those early pioneers who built so well and who loved the beautiful as well as practical things of life. One almost hears the sound of music from the harp upstairs, and children's voices from the past seem to echo through the rooms. This beautiful, old home, now restored, leaves us no doubt that this was a happy house, that harmony and love here abounded.

President S. Dilworth Young has said of the Beehive House, "Can you know Washington when you see Mt. Vernon, or Jefferson after Monticello, or Jackson from the Hermitage? Then try to measure Brigham Young. This was his house, the Beehive House, a symbol of faith and work and frugal care."

The Beehive House, now restored again in 1962 as it was in 1854, is evidence that those who came here one hundred years ago were people of great inner fineness with deep spiritual purpose as they established their homes here in the valleys of the mountains. The Beehive House stands as a monument to their memory.

He is the happiest, be he king or peasant, who finds peace in his home.—Goethe

Carl W. Buehner

(Continued from page 29)

Stake, and while stake president he was chairman of Salt Lake and Pioneer welfare regions. He was also a member of the general welfare committee prior to his appointment as second counselor in the Presiding Bishopric.

Eminently successful in business, he is currently president of Beehive State Bank, an institution he aided in organizing; chairman of the board of directors of Buehner Block Company; a director of Sunset Life Insurance Company, Olympia, Washington, and he is associated with several other successful business enterprises.

He will lend dignity, strength, and honor to his new calling. He invites confidence. The verity of his message and his friendly smile deeply penetrate his audiences. His speeches are spiced with wit that keep his listeners in a state of attentive expectancy. His good nature and warmth of personality enable him to get close to the people. Kindly and unpretentious, he is a silent doer of good deeds. He is a genius at storytelling. The lessons from his practical examples are both vivid and meaningful. He is firm in his convictions and valiant in defense of truth.

Elder Buehner has the outlook of youth, yet his perspective is tempered with the wisdom of his years. He is an ardent lover of athletics and possesses a deep appreciation for programs of culture and refinement. With his enthusiasm, he can be expected to promote the programs of the MIA vigorously.

Bishop Buehner was born December 27, 1898, at Stuttgart, Germany. His parents, who were converts to the Church, emigrated to America when he was two years of age. He married Lucille Thurman, daughter of the late Samuel R. Thurman, former Chief Justice of the Supreme Court of the State of Utah, and Victoria Adelaide. The Buehners are the parents of three daughters and one son.

The Improvement Era joins a host of friends throughout the Church in wishing Bishop Buehner continued success in his assignment as a leader of youth.

Recent appointments to the general board of the YMMIA are Elders Mark A. Benson, Rulon H. Bradshaw, Melvin R. Davis, Morris Hansen, Joseph A. Kjar, William H. Koew, H. LeGrande Lewis, Darrel J. Monson, Monroe J. Paxman, Stanley Russon, Richard S. Tanner, R. Paul Thompson, D. Jay Wilson, Ned Winder, and William R. Woodruff. For Elders Russon and Tanner it is a reappointment to the board, both brethren having recently served as bishops.

It is also announced that three brethren are currently on leave of absence from the board: Elders Roy M. Darley (on a Church music mission in London); Richard L. Gunn (who has a sabbatical leave from BYU); and Verl F. Scott (currently serving active duty with the National Guard).

Also Bear, Younger Brother

(Continued from page 33)

"My father is away for a time. The man he left to care for things rode away. He has not returned. I think he will not return. The hay will not last through the winter, with so many cows."

He looked into the old man's eyes. "I can't slaughter them, myself," he said, almost sheepishly; "If you will help, there will be meat for all, for a time, and maybe the hay will be enough."

The old man looked searchingly into Beorn's face. Then, in his own tongue, he asked a question of men nearby. A tall man moved closer, "I am Great Hunter." He smiled wryly, "Your father will approve? He keeps the cows not for meat?"

"For the milk, really," said Beorn, wondering why the man looked so familiar, "He won't like having his cows eaten, but he'll say he'd rather have some eaten than have all starve to death."

The man nodded. And, at last, Beorn saw someone he knew.

Small Bear came to stand at the tall man's side, and it was plain they were father and son. "Small Bear," said Beorn, and stopped.

It seemed that every human in the

village was there now. It came to him that there were no cooking smells. No cooking?

"When can you come?"

"We are not busy," said the tall man, dryly.

"Now?"

Great Hunter had been looked startled, if he had allowed himself to change expression. "At once?"

Beorn nodded. "The only thing, I don't want my little sister to know—to see, I mean. To Angie, they are pets. She would be unhappy. . . ."

"The small one with hair like fire?" asked the old man, "I, Chief Crazy Lightning, say she shall not be made unhappy."

At the cabin, Beorn satisfied himself that all was well, and hurried outside. Nine men waited at the barn—eight men and a boy, Beorn corrected himself, grinning at Small Bear.

"I'd like to save all I can, Great Hunter," said Beorn, "We can slaughter again, if we must. These two give little milk."

"That cow," Great Hunter interrupted, "may now give little milk, but I think gives much in season. This other, no."

"Those two, then," Beorn agreed.

Behind the barn, the men worked without speaking; each one's task fitted into another's. They've worked together a long time, Beorn thought.

Then, the skinned and opened carcasses lay on the blood-stained snow.

"Take what you prefer," said Beorn.

Great Hunter shook his head, "It is yours."

"No," Beorn insisted, "It's *ours*! Without your help. . . ." He trimmed out one liver. "This, a front quarter, some ribs—take the rest."

"You keep too little," said Great Hunter.

Beorn shook his head. "That's as much as we can use. The rest is yours."

He went into the barn for straw. "If Angie gets out here. . . ."

Small Bear followed Beorn into the barn, picked up a fork, and helped to cover the blood-stained snow with straw.

"That'll do," said Beorn, "after it's trampled."

The men wrapped the meat in the two hides, and in others they must have brought with them—small hides—they hadn't come prepared to carry away very much.

"Words are weak thanks," said Beorn to Great Hunter and the others, "but I thank you all, with

words—and in my heart."

"Our thanks," they answered, "are yours, Younger Brother."

"Bye, Bear," Beorn called after them.

"Bye, Bear." The Indian boy called back, over his shoulder.

After that, Small Bear came to the homestead, and it was as it had been the winter before—almost.

Now, he came to the barn and the cabin. He met Aunt Elsa and Angie. Sometimes, he ate with them. But

he never mentioned the months he had been at the Winter Camp, without coming near the homestead. He and Beorn made a pair of skis.

"When Father returns," Beorn said, "he'll smooth them better and groove them."

"We go, soon," said Small Bear. "The men have said it. We go earlier this summer. There is more trouble, Also Bear, between your people and mine. It may be that we will never return to the old camp."

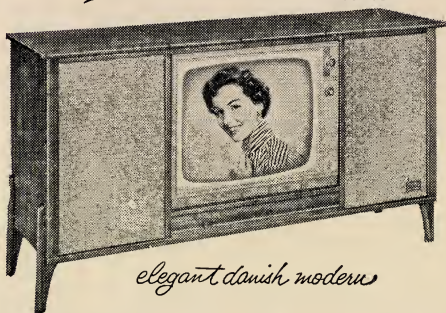
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"I had hoped," said Beorn slowly, "that we might be friends forever, Namesake."

Small Bear held out his hand, "We are friends, Also Bear! Near or far away. And it may be that matters are not so grave as they sound."

A few days later, the Indian boy appeared and handed the rough skis to Beorn. "When again the snow comes, Also Bear, it may be that I shall use them."

"You are leaving?"

"We are leaving."

"Wait," Beorn ran into the cabin. Returning, with both hands behind his back, he said, "Which?"

Small Bear indicated.

Laughing, Beorn showed that each hand held an identical sharp hunting knife with a handle of yellowed walrus ivory.

"Mine," he said, "from my grandfather who had them from his grandfather—and how far back, no one knows! I give one to my brother—my namesake."

"As each is but half of the pair, so is your brother but half without you, Also Bear," said the Indian boy softly. "If I do not return before the snow comes, or ever, my heart will be near to you, always."

"We will meet again," Beorn burst out, "somehow, sometime—we must!"

The next morning on the cabin doorstep lay two well-dressed hides, soft and almost white, and a doll dressed in gay fringed and beaded buckskin. Beyond the woods only circles of ashes and clear spots where teepees had stood showed where the Indian camp had been.

Nils Torhaag, returning two days later, was surprised to hear of what had happened.

He was angry, too.

"That Andy Bowen, I'll have the law on that horse thief. 'Go for help'—he meant to steal it. He *did* steal it, leaving you all to starve, for all he knew. Well, you have a horse, Beorn. It was your grandmother's wish. . . ."

"I'm proud of you, Son! Proud that you saw the wisdom of sacrificing two cows to save the rest—and that you did what you did as you did it. Sometimes pride is all that a man has left, and he must *keep* something! And though I'd like to meet your friends, I hope they are well on their way. The soldiers are coming to move the Indians, by force if necessary, to reservations farther west."

"The 'trouble' Small Bear meant,"

said Beorn slowly. "His people left early, for the hills to the northeast."

"What?" exclaimed Nils Torhaag. "That's the first target!"

"It isn't fair!" Beorn cried, "Father, they are friendly and helpful—and honest!"

"Elsa," Beorn's father turned to the elderly cousin, "can you manage with Angie for a few days?"

"And longer," Aunt Elsa moved slowly and stiffly toward the stove, "I'll fix food to take along. I can't manage the cows. Milk them and turn them out. They won't suffer. A good thing, Nils, that you brought the horse for the boy!"

"With families and belongings, they can't move as fast as we do," said Beorn, hopefully.

But a day ended, and another, and a third was almost finished, when Beorn said suddenly, "Smoke ahead!"

"If they headed directly for the hills," said his father, "that should be your friends."

Sometime later, they stopped beside a creek.

"Keep the horses here, Son. I'll have a look. No, it might be others than your friends—think of Angie and Aunt Elsa."

The horses staked, Beorn crept quietly after his father. He was within earshot, though out of sight, when his father entered the circle of firelight.

"Greetings. I am Nils Torhaag."

Silence. Beorn remembered that long, uncomfortable silence that had greeted him!

"I would speak with one called Great Hunter, or perhaps with Small Bear. Also Bear is anxious that his namesake shall know. . . ."

A boy was advancing, but a man stepped before Nils Torhaag.

"I am Great Hunter."

Nils Torhaag touched his heart, and held up his hand, palm outward. "To you, I owe special thanks. You saved what was best of my herd, a cow that will mother other good milkers!"

"The boy did not know," Great Hunter spoke quietly.

"Friend, many things are done because we 'do not know,' but the damage is as great as if we had known. To you all, my thanks for all things."

"Our thanks are yours."

"But," Beorn's father interrupted, "hear why I have followed you. Beorn said you went this way. I heard in town the soldiers are coming to move all of your people to

reservations farther west. The soldiers will come from the fort beyond those hills. They will go through those hills, first of all."

"So, we may not even return to our old fields," said Great Hunter bitterly, "They drive us, even from there; What would you do, Friend Nils, if *you were me*?"

"I don't know, Great Hunter," said Nils Torhaag wearily, "A man has a right, a duty, to fight for his family, his home, his land, his faith, whatever it may be. That, I do know! But a man must stand in those shoes, to know where they will take him. Sometimes, I think, a man must stop fighting with this." He raised a clenched fist, "and fight with what he has here—and here." With his finger, he tapped his forehead and the region of his heart. "With this fist, a man may fight another man, or two, or five, or even ten, but not hundreds. And hundreds can come. Can a man sacrifice his woman and children?"

Some of the younger men stirred, muttering.

"It is hard," Nils Torhaag went on slowly, "to restrain one's hand, when it aches to strike! But what one does by choice, however unhappily he may have chosen, is less bitter than what one does because he has no choice."

"I do not advise, I cannot. I do not *know* what I would do. But if I had taken my family to a territory that is held open for them, if I fulfilled all of the requirements that the law demands, no harm could come to them! With them safe, I could fight, not with fists or knives or guns, I could not hope to win by such means. There would always be more soldiers with still more to come."

"I would fight, not the soldiers, but the men above the soldiers! And I would fight them with their own weapons—knowledge, law, caution, patience. It will take time to train men in a knowledge of law and legal right. But without men so trained, there can be no victory, no real hope, no future."

Beorn had moved forward, into the light.

His father did not seem surprised to see him. He laid his hand on his son's shoulder. "I am selfish, too. If one man cannot keep his land, no man's land-right is safe! But we must know *how* to hold what is ours. Force is no longer the answer."

The old chief, Crazy Lightning,

rose slowly from his place by the fire. He spoke, not to Nils Torhaag, but to Beorn.

"Younger Brother, you said where age is, there is wisdom also. You did not say that, sometimes, the wisdom comes before the age!

"Friend Nils, your words are not crawling kicked-dog words. They are not sneaking weasel words. They are eagle words, that soar aloft and see the plains beyond the hills. I ask my people to turn about. I say, let us go to the place that is set aside for us. That there, we may set ourselves to doing as you have said—to fight the white man with his own weapons, to learn our rights under law and to claim them by law, and, if it must be, to see that bad laws are changed. With knowledge, we will drive out the white man."

"Yet you, Friend Nils, are white, as is our Younger Brother . . . So?"

"Is it not possible," asked Nils Torhaag, "that we may yet live side by side—neighbors who have respect and admiration and affection for one another? And if I can't hold my land by law and by right, I don't want to hold it because I'm white!"

"Like son, like father," said Great Hunter. He gestured toward the cooking fires. It was a hospitable gesture.

"Eat, friend and Brother," said Great Hunter.

That night, Beorn and his father slept in the circle of men around the fire. In the morning, they said farewell.

"If you don't come back, Name-sake," said Beorn, "I'll look you up, someday."

"I can only wish that you will," said Small Bear huskily.

"If I can help," said Nils Torhaag carefully, "whether you go or stay, let word reach me. Sometimes one can do what another cannot do, be where another cannot be."

"Whether we go or stay," Great Hunter repeated slowly, "we will remember, Friend Nils!"

Beorn clasped the hand of the old chief. "My grandfathers have said, 'Bare is his back, who bears no brother.' Well. . . ."

The wrinkles rearranged themselves. Possibly, old Crazy Lightning was smiling. But there was no laughter in his voice.

"No man among us will ever fear that his back may be bare. In the lodge of our Friend Nils dwells also Bear, Younger Brother."

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NEW PRIESTHOOD ACTIVITY CARD



RECORD OF MELCHIZEDEK PRIESTHOOD QUORUM MEMBER					
Name		Address		Date Card Filled Out	
Date of Birth	Priesthood now held	Married	Sealed in Temple		
Wife's name		Member or Non-member			
Children: No. Boys	Ages	No. Girls	Ages		
Type of employment					
Past Church experience					
Hobbies and recreation					
Assigned to		Active Member		Date Assigned	
Check (✓) Present Assignments					
Quorum President	Ward Teacher	Sunday School	M.I.A.	Genealogist	Well-Tune
				Missionary	Other
					Not Assigned

TO REFRESH YOUR MEMORY

1. This is a facsimile of the record of Melchizedek Priesthood quorum members.

It has been used by quorum presidencies to keep vital information about quorum members

and

This is the long familiar green card.

It is used by ward bishoptics and welfare committees to record information concerning the welfare program and its purposes.

2. Both forms are to be supplanted.

1. The Melchizedek Priesthood card immediately.

2. The welfare card as the need arises for a new card.
(The change may be made at once or the bishop may continue to use the green cards until the supply is exhausted.)

This is the new priesthood activity card. It takes the place of both of the cards illustrated above.

We suggest that quorums start now to use this card.

Wards may start now or when convenient to change over from the green cards.

How to obtain:

Order the quantity of cards you need from the PBO Supply Department.

The cards are free
Binders for these cards may be had:

1. #14505 holding 90 cards\$1.25
2. #14510 holding 135 cards ..\$1.50

Order by number from the Desert Book Co., 44 East South Temple, Salt Lake City, Utah, or the PBO Supply Dept. Those who wish may use small file boxes, if they have them.

NAME OF HEAD OF FAMILY - TELEPHONE NO.		DATE FILLED OUT	
FAMILY DATA		FAMILY DATA	
MEMBERS OF FAMILY - SEXES		MEMBERS OF FAMILY - SEXES	
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9	10	11	12
13	14	15	16
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MELCHIZEDEK PRIESTHOOD QUORUM REPORT

Reports, while not always popular, are necessary. By them we measure progress. If we had no way of measurement, we should soon lose incentive. To know that a report must tell the truth is so obvious that it needs hardly be said. Figures which do not reflect facts are valueless. We illustrate here some changes made in the Melchizedek Priesthood report form for 1962 over those for 1961.

Please notice the fine print. The total membership of your quorum includes all those of record for whom pink duplicates have not been made. The Ward Clerk will tell you the names of those for whom these pink cards have been issued.

This means what it says. Only those are to be counted present at these meetings who are actually present in their own ward. This is not a comparison to increase attendance; it is a statement of actual fact.

This accounts for those not present, if excused for any of the above reasons. It does not change the figures in #1, 2, or 3, but does explain why the average attendance is not higher.

Here is the figure explaining a brotherly service you may perform. A letter should be sent, monthly, to each man. In this case one is sent, even if a pink card is issued and the man temporarily beyond your responsibility. The Melchizedek Priesthood Record cards temporarily filed in the back

of the file after the pink card is issued are to be kept alive insofar as letters to the absent ones are concerned.

(Original)
(To Chairman of Stake
Priesthood Committee)

Melchizedek Priesthood Quorum Report

This report is to be made in duplicate. The original is to be sent to the chairman of the Stake Melchizedek Priesthood Committee, immediately following the end of each month. The duplicate copy is to remain in the book for reference by the quorum presidency.

Report of the _____ Quorum of _____
(Quorum Number) (High Priests, Seventies, or Elders)

_____ State.

For the month of _____, 19____

- Number enrolled (Check figures with Ward Clerk. Do not include in this report anyone living away from home for whom a pink membership record has been issued.) _____
- Average attendance at weekly Priesthood Meeting (Line 2 divided by line 1) _____ % No. _____
(Report Actual Attendance Only)
- Average attendance at Sacrament Meeting (Line 3 divided by line 1) _____ % No. _____
(Report Actual Attendance Only)
- ABSENT DUE TO:
(Do not deduct these figures from the enrollment in determining percentages in Items 2 and 3.)
 - Full time Mission _____
 - In Military Service _____
 - Others living away from home _____
 - Other Church assignment at that hour _____
- Those living away from home corresponded with during month _____
(Letters should be written at least monthly.)
- Number who have filled one or more Church Assignments during month _____
- VISITS TO MEMBERS:
 - Number of Annual Confidential visits made this year to date _____
 - Number of other visits by quorum or group officers this month _____
- Number attending monthly quorum business meeting _____
- Number of Quorum Presidency Council Meetings held during month _____

Signed _____ Signed _____
Quorum President Quorum Secretary

Address _____ Address _____

MF 2-4

These need no explanation.

Please send your report to the Stake Melchizedek Priesthood committee promptly after the last meeting of the month.

THE PRESIDING BISHOP'S PAGE

INTERVIEWING BOYS

To every man called to be bishop, his hour of opportunity has come, and fortune waits upon his doorstep. The fortune of eternal life is the goal of the righteous, and every bishop plays a chief role among the members of his ward in stimulating attainment of this objective. He can be an architect in the life of every boy in his ward through radiating his love for and willingness to assist the young men to overcome life's uncertainties. The mission to help youth in their journey through life, equipping them to find happiness and to gain eternal life, is a solemn duty.

In every stake there are some boys with problems which tend to frustrate them in adjusting to the standards and activities of the Church. They need love and encouragement from a person they can trust. To wait until boys are in trouble to become a friend is not the preventive medicine desired.

The bishop, as president of the Aaronic Priesthood, must not permit his schedule to become so encumbered with organizational work as to limit his contact with the young men of the Aaronic Priesthood to a mere pat on the back as they walk down the hall. The bishop has a paramount duty to counsel with every boy holding the Aaronic Priesthood.

A regular interviewing program pursued by the bishop will do wonders in helping to prevent the moral deterioration and collapse of a young man. It will help avert the tragedy of becoming immoral, help prevent a wasted life, and help preclude a young man's sense of values from being distorted. It will also help him from being forced to make immature decisions.



The process of growth in a young man stimulates anxiety which tends to frustrate him. While being buffeted about in an attempt to compete in an adult world, his own inadequacies convey to him the feeling that everyone resents his efforts. The bishop's interview will help to reconcile and control these frustrations, also stimulate his efforts towards study and preparation for missionary service. The following suggestions are to help the bishop to understand the fundamentals of conducting an interview with the boys of the Aaronic Priesthood.

The purpose of such an interview is to aid the bishop to gain a closeness with the young man, and as a result of friendship, establish in him a love for proper conduct and high ideals of living. An interview can involve one of three purposes. In our Church, however, an interview will undoubtedly involve all three areas. These are: first, fact finding or the securing of information; second, informing the boy; and third, motivating him to pursue a course of righteousness. The interview when properly conducted will have a profound influence for good upon the boy's behavior.

Basically speaking, the process of conducting successful interviews will depend upon the bishop's interest in every boy. Because interviewing is not an exact science, there are no rules requiring strict conformity. To help develop the art of interviewing, the suggestions in this booklet will assist in avoiding mistakes and make your time and effort more productive.

A young man will readily sense your interest and love for him and will open up his heart proportionate

to his trust of your true motives. Cleverness, therefore, will seldom deceive the boy, nor is it productive to attempt to intimidate him. Avoid creating the atmosphere of an old-time inquisition or to domineer the interview. Your immediate objective should be to help him feel at ease and to have him open his heart in the shortest possible time. This is best accomplished by being at ease yourself. Perhaps you may want to ask some questions that will enable him to show pride in his own accomplishments. Above all, encourage a friendly attitude.

It should be recognized that privacy is essential in the process of having anyone open up his inner self. An interview conducted where others can observe, even though they cannot hear, excites self-consciousness and caution, thus restricting a young man's expression. To insure privacy and confidence is imperative for a successful interview. The inhibiting influence of other persons in the room seriously limits frankness and is not as conducive to mutual understanding as if the bishop were alone in a suitable place, protected by four walls. This gives the young man a feeling of safety from the ears and eyes of others.

The scheduling of interview appointments should call for some special consideration. With the bishop's time becoming more and more concentrated with Church activity, he may be tempted to call the members of his Aaronic Priesthood over to the Church some evening to assemble in the foyer while he invites them one at a time into his office to ask three or four standard questions. Utilizing this procedure he soon discovers that the first boys interviewed have briefed the rest of their friends, and they have prepared their answers in advance of meeting the bishop. These answers are the answers every bishop hopes to hear when he is talking to young people, but they do not always convey the true meaning or circumstances. Time should be given to formulate some questions in an organized form. Then, as the opportunities come, he should receive his answers. He may think of two lists of questions, one general and the other of a specific nature. These questions should be developed after analyzing the interest of the boy he is to interview. Hence, he should find out all he can about every boy prior to the interview. *(To be continued.)*

WARD TEACHING SUPPLEMENT FOR FEBRUARY

SHARING THE GOSPEL

"Nothing is so contagious as good example" is an adage having particular significance to the members of the Church of Jesus Christ. It is a responsibility of every person baptized into the Church to live an exemplary life. As the Savior instructed in his sermon on the mount: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:16.)

Throughout the world many people have become interested in the Church because of the friendship and good example of a person who is already a member. Members of the Church cannot escape the responsibility of sharing the gospel. In this new era of missionary work, it is possible for everyone to receive that joy which passeth all understanding by sharing the gospel with his friends and associates. The magnitude of this missionary effort seems to stimulate recollection of Jesus' statement:

"And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked; . . ." (Pearl of Great Price, Joseph Smith 1:31.)

Considering the fact that every member of the Church has received the great blessing of Church membership as a direct result of missionary work somewhere in the history of his family tree, the question "How did you become a member of the Church?" continually stimulates a deep appreciation for the life of a missionary who shared the gospel with a progenitor. After prearrangements with the missionaries or the bishops, these two golden questions, when asked by a member of the Church, will open a new vista of opportunity to those participating. The first question is, "What do you know about Mormonism?" and the second question, "Would you like to know more?" This simple procedure has opened the door for thousands to hear the gospel.

The blessing of sharing the gospel will be yours to the extent that you accept the challenge of being a missionary.

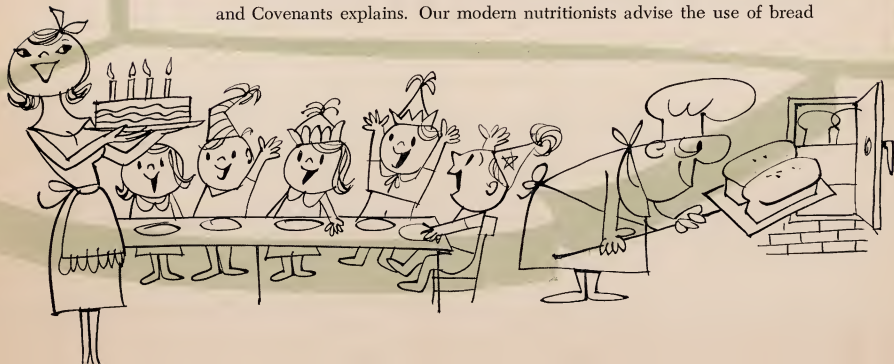


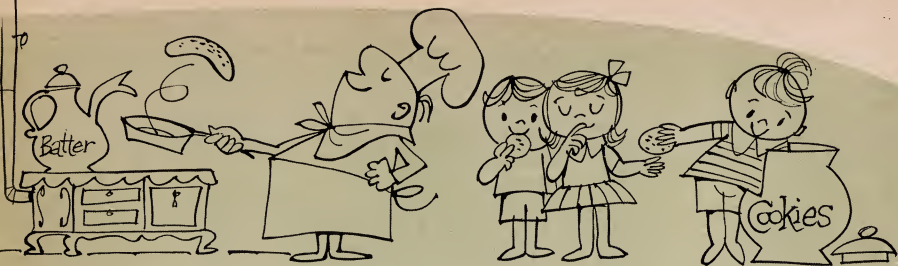
TODAY'S FAMILY / FLORENCE B. PINNOCK, EDITOR

WHEAT FOR MAN

January is a down-to-earth month, no sitting high upon a pink cloud. What could be more earthbound than bread? I've heard though that high flyers, astronauts and such, welcome bread on long runs. Once when some of us were flying high, 640 miles an hour over Chicago and surrounding territory at an altitude of 37,000 feet, bread appeared in the picture. Down the aisle came trays filled with luscious food, and there right on a beautiful blue china plate lay a brown roll and a white roll. They seemed to say, for good nutrition don't forget wheat!

Wheat is for man as the revelation in the 89th section of the Doctrine and Covenants explains. Our modern nutritionists advise the use of bread





and cereals made of enriched or whole grains to be used at least four times daily. This is simple to do considering the many facets of this versatile grain. Begin the day with a big bowl of whole wheat or cracked wheat cereal. If you use your storage wheat, soak it overnight in lukewarm water, then add milk and a pinch of salt, and cook until it is tender. Nuts or raisins add even more nutrition to this steaming dish, and many people like to use honey as the sweetener. Toast made from whole wheat or enriched flour bread can be the number two dish to this four times daily food. Bran muffins, French toast, or baking powder biscuits make a nice change of pace. Lunch time and sandwiches are synonymous, so for stepped-up food value be sure whole wheat or enriched flour is used in the breads.


The other day I heard a woman say, "I've never made a loaf of bread or a roll in my life," and she seemed to be bragging. She doesn't know what she is missing. The kneading of dough can bring solace and a feeling of serenity to a person. It is so basic—all frills are absent. It's easy to let your mind wander in other directions while this kneading is in process, and some real thinking can take place.

Years ago I remember hearing a sweet little elderly woman say she always offered up a prayer as she kneaded her dough so that the bread would be good, and the materials she was using would not be wasted. Those were pioneer days when every grain of wheat was precious, but it still is a good idea today.

No French perfume can compare to the fragrance of an oven full of baking bread. Memories of home are made of such stuff. Commercially made breads are usually so perfect looking that it is a real challenge to produce a loaf of bread at home as perfect in appearance. Become a real professional at bread and roll making. The texture of each slice of bread should be light, evenly formed, no huge tunnels or ropecy, glutinous streaks running through it. The descriptive word *fluffy* can apply to bread texture as well as cake. The color should be a harmony of creamy white and golden brown crusts for enriched white bread and an appetizing brown with a darker crust for whole wheat.

Even one hundred percent whole wheat flour does not produce a black bread today. Loaves should be formed carefully, rounded on top and with no cracks in the crusts. Flavor also is important. There is no





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place for a sour taste unless it is a regular sour dough bread. Good materials carefully put together produce a delicious treat. The following are a few unusually fine recipes for breads and rolls. There are five recipes using whole wheat or bran and three made completely with enriched white flour.

The first recipe is a repeat for a delicious one hundred percent whole wheat bread. Never, as far as I know, has anyone who has used this recipe been disappointed in the results. Cut the bread into thin slices (it does slice well if the dough is not allowed to get too light before baking) and toast and spread with sweet cream butter. Serve with a dish of apple sauce, a glass of cold milk, and a slice of nippy cheese. This will make a supper fit for your favorite family.

Best Whole Wheat Bread

- 1 yeast cake
- 1/2 cup lukewarm water
- 1 tablespoon shortening
- 1 tablespoon honey
- 1 tablespoon molasses
- 1 tablespoon salt
- 3 cups milk, scalded
- 6 cups whole wheat flour

Soften the yeast in the lukewarm water. Melt shortening and combine with honey, molasses, salt, and scalded milk. Cool to lukewarm and combine with the yeast mixture. Add flour enough to make a soft dough and knead it thoroughly (for at least 10 minutes), use extra flour if needed. Shape into 2 loaves and place in well-greased loaf pans. Let rise to not quite double in bulk (about 2 hours); whole wheat dough sours if allowed to rise too long. Bake at 350 degrees F. for 1 hour and 10 minutes or until well done. This recipe makes 2 medium-sized loaves of bread. This bread freezes very well. Just wrap it, when cold, in aluminum foil and place in a plastic bag. Seal bag and store in freezer.

For a change of pace try this recipe using shredded wheat as part of the flour.

Cereal Bread

- 1 yeast cake
- 1/2 cup lukewarm water
- 2 cups boiling water
- 2 large shredded wheat biscuits

- 1 1/2 teaspoons salt
- 6 tablespoons sugar
- 1/4 cup molasses
- 1/4 cup shortening
- 6 cups of enriched white flour or enough so the dough is quite stiff

Dissolve the yeast cake in lukewarm water. Pour the boiling water over the crumpled shredded wheat biscuits. Add the salt, sugar, molasses, and shortening, then cool. When cool, add the dissolved yeast. Stir in the flour to make a fairly stiff dough. Let stand in a covered bowl until double in bulk. Remove to floured board and knead well, form into 2 loaves and place in well-greased loaf pans and let rise 1 to 1 1/2 hours. Bake in a hot oven 400 degrees F. for 15 minutes then reduce the heat to 350 degrees F. for half an hour.

Sometimes it is necessary to stir up a quick bread. Perhaps you have run out of bread on a holiday and the family has to be fed. Stir up this nut bread in a jiffy. It is delicious with a large fruit salad.

Quick Nut Brown Bread

- 1 1/2 cups sifted enriched white flour
- 3/4 cup sugar
- 1 teaspoon soda
- 1 teaspoon baking powder
- 1 teaspoon salt
- 1 1/2 cups whole wheat flour
- 3/4 cup chopped walnuts
- 1 tablespoon grated orange rind
- 1 tablespoon grated lemon rind
- 1/4 cup molasses
- 1/2 cup melted butter or margarine
- 1 1/2 cups milk
- 1 egg beaten

Sift together the first 5 ingredients, add the liquids, then stir in the whole wheat flour, nuts, and grated rind. Pour into a large greased loaf pan and bake at 350 degrees F. for about an hour or until well done when tested.

Rolls are not only for women's luncheons; try making Brownie rolls the next time you have some men in to dinner. These rolls are a perfect accompaniment to a tasty brown pot roast.

Brownie Rolls

- 1 cup shortening
- 1 cup boiling water
- 1 1/2 teaspoons salt

- 1 cup All Bran
¾ cup sugar

Pour boiling water over other ingredients and stir until dissolved. Cool to lukewarm. Combine with:

- 2 eggs beaten
2 yeast cakes
1 cup warm water
6 cups white enriched flour

Mix together and knead well until dough is smooth and soft, place in greased bowl, cover, and let rise 2 hours. Knead lightly and mold into rolls and let rise until double in bulk. Bake in a hot oven at 425 degrees F. for fifteen minutes. This dough is versatile and may be formed into many different shapes. It may be molded as a Parker House roll, crescent roll, clover leaf roll, etc.

Our sweet tooth demands a certain kind of roll at times. Here is an unusual recipe for:

Whole Wheat Sweeties

- 1 yeast cake
¼ cup lukewarm water
¼ cup sugar
2 tablespoons melted butter or margarine
1 teaspoon salt
1 cup hot scalded milk
1½ cups whole wheat flour
1½ cups white enriched flour

Dissolve the yeast in the lukewarm water. Add the sugar, butter, and salt to the scalded milk. Cool. Stir in the softened yeast. Add the flour and knead until smooth and satiny—at least 5 minutes. Place in a greased bowl and cover, let rise until double in bulk. Knead lightly and roll out on a floured board to a rectangle 16 by 13 inches. Combine ½ cup of melted butter, 1 cup of firmly packed brown sugar and ¾ cup chopped nuts, sprinkle over the dough. Roll as for a jelly roll. Cut into 1-inch pieces. Place cut side down in well-buttered muffin pans. Let rise in a warm place until light. Bake at 350 degrees F. for about 25 minutes. Cool a minute or two and then turn pan upside down on a rack.

Breakfast isn't the favorite meal of many, and a different bread or roll at this time of day can give a good morning touch. English muffins

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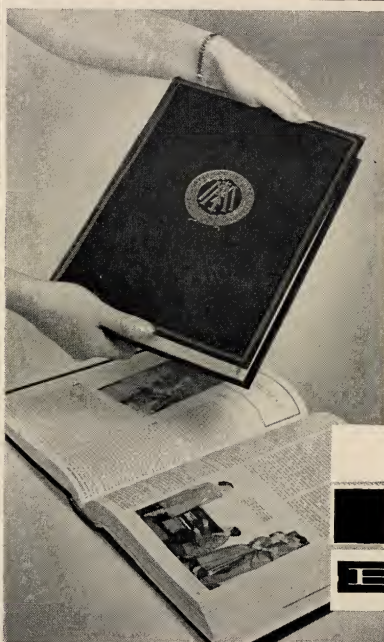
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can be made the day before and just toasted at breakfast and served with a special jam.

English Muffins

- 2 yeast cakes
- $\frac{1}{2}$ cup lukewarm water
- 1 cup scalded milk
- 2 tablespoons sugar
- 1 tablespoon salt
- $\frac{1}{2}$ cup melted butter or margarine
- $\frac{1}{2}$ cup cold water
- about 6 cups of flour

Dissolve the yeast in the warm water. Add sugar, salt, and butter to the scalded milk. Cool by adding the $\frac{1}{2}$ cup of cold water. When it is lukewarm, add the yeast and flour. Knead to make a smooth satiny dough. Place in a greased bowl, cover, and let rise until it is double in bulk. Turn onto a floured board; knead lightly, roll to $\frac{3}{4}$ inch thickness. Cut with biscuit cutter and place each muffin on a cookie sheet which has been sprinkled with corn meal. Sprinkle corn meal on the top and let rise until double in bulk. Bake about 10 minutes on each side on an ungreased griddle which is moderately hot. Don't let them brown too quickly or they will not be cooked through. When serving English muffins, always break open and serve hot, or if they are cold, cut in half, butter, and toast under broiler until brown. Delicious served with honey or marmalade.

A boy and a peanut butter sandwich are never very far apart. Try these peanut butter baking powder biscuits for a treat for one of your boys or serve as a part of a salad luncheon.

Peanut Butter Biscuits

- 4 cups sifted flour
- 1 teaspoon salt
- 2 tablespoons baking powder
- $\frac{1}{4}$ cup shortening
- $\frac{1}{2}$ cup peanut butter
- about $1\frac{1}{2}$ cups milk

Sift the dry ingredients and work in the shortening and peanut butter. Add milk a little at a time stirring until a soft dough is formed. Knead lightly and roll to $\frac{3}{4}$ inch thickness and cut with biscuit cutter. Bake in a hot oven 450 degrees F. about

12 minutes. This recipe will make 3 dozen biscuits.

Now last but never least is a recipe for the best and the easiest to make—white homemade bread. Two years ago I gave this recipe to all brides in one of the Eras, and it is still my very favorite bread recipe.

Mother's White Bread

- 4 tablespoons sugar
- 4 tablespoons melted shortening
- 4 teaspoons salt
- 4 cups warm water
- 1 cup powdered milk
- about 11 cups flour
- 1 yeast cake or 1 package of granular yeast dissolved in $\frac{1}{4}$ cup lukewarm water.

Combine all dry ingredients in a large bowl or pan. Stir in the warm water and the dissolved yeast. Knead (adding flour if needed) on a floured surface for about 10 minutes. Place in a greased pan and cover. Let rise in a warm place, 82 degrees, until double in bulk. Knead again for about 2 minutes, put back in pan, cover, and let it double in bulk again. Turn out on board and knead lightly for a minute, divide into 4 parts for loaves. Let rest for 10 minutes. Form into loaves and put into greased loaf pans and let rise again covered with a cloth in a warm place until doubled in bulk. Bake at 400 degrees F. for 10 minutes and continue baking at 350 degrees F. for about 40 more minutes. You can tell when the bread is done if it shrinks from the sides of the pan and sounds hollow when tapped with a finger. For a soft crust brush tops of loaves with butter after removing from the pans.

To make really good bread use finest ingredients and don't try to hurry the process along. Let it rise in a warm room. Kneading the bread can be fun. Don't stop until your hands are entirely free from the dough and the dough is satin smooth with air bubbles just under the surface. This white bread may be baked in many ways. Bread biscuits are delicious—soft in the center and crisp on the outside. Break off rounds of dough as big as an egg, form into balls and place in well-buttered muffin tins, and let rise at least two hours or until very light. Bake at 375 degrees F.



BE A GREEN THUMB MAGICIAN

BY KATHRYN M. WILSON

Fall and winter days needn't drag endlessly. Even the cloudiest, coldest ones can be brightened by growing things indoors.

The fundamental rules for growing plants are simple and easily learned. The variety of plants is almost endless, and not all are expensive. You can start many new plants from stems and leaves off the mother plant.

Plants that do not bear flowers need little or no sun. Some can be grown successfully in plain water with an occasional snipping of the long roots. Blossoming plants need sunshine. Both kinds need water, and the simplest test is to feel the soil. Water the plant when the soil feels dry to your fingers.

If you are a beginner, start with the better known plants like ivy, philodendron, coleus, caladium, rubber plant, wandering Jew, or jade plant. You will find them in most variety stores, and friendly neighbors or relatives will often snip off stems or leaves so you can start your own. Those mentioned are all non-flowering and do well without sunlight.

The flowering plants most common and easiest to grow include begonia, geranium, African violets, Christmas cactus, and shamrock. There are many others which you will discover later.

Your plants do not need excessive, fussy care, unless you are going to raise orchids. Several times a year a gentle washing under a spray of warm water will freshen your plants. Leaves can be dusted gently



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with a soft cloth or a pipe cleaner which is fine for African violets and geraniums. Occasionally you can add a little fertilizer, which you can purchase reasonably. Usually a teaspoon of the mixture to a quart of water is the amount to use, and about four waterings a year of the mixture will be sufficient.

To start new plants from the old, cut off a well-formed leafy stem, strip the bottom leaves, and keep the stem in water until roots form. Then plant in soil. Most plants respond well to this treatment, although African violets take more care. You can start them from a leaf if you are careful to keep only the lower part of the stem in water and no part of the leaf itself. You can do this by poking a hole through a piece of Saran wrap, or waxed paper, putting the stem through it and folding the paper holding the leaf over the rim of a glass of water. It may take several attempts to be successful.

After you have mastered the fundamentals of house plants, you can expand your experiments to produce still more beauty for your home. Try placing tulip or narcissus bulbs in gravel in a bowl; store in a dark, cool place, watering occasionally until a tip of green shows. Then remove to sunlight and have bright flowers long before they are due to blossom outside. Crocus and lily of the valley can be started the same way, around January or February.

If the budget is tight you can produce a few green plants from what you have on hand. Slice about an inch off the top of a carrot, place the bottom part in water, and watch some ferns appear. Halves of sweet potatoes or yams can be treated the same way and will produce long, climbing vines. A few grapefruit seeds planted in a pot of soil will eventually result in a miniature shiny-leaved tree. (Sometimes it takes weeks for them to sprout . . . but be patient.) For a spectacular plant slice the top from a pineapple, about half inch below the leaves. Place the piece with leaves in a cup or bowl of water. The original leaves will gradually fall off, rotting at the bottom, but a lovely new group will grow from the middle, making a plant that will last for many months. Change water often.

Last but not least, extend your magic to include containers. Don't be satisfied with ordinary clay pots to hold your plants. Try using pretty cups, fragile glasses, goblets, old mugs, dainty eggcups, colored bowls, bean or cheese pots, small teapots, or cream pitchers. The pineapple plant fits nicely in a china cup; the carrot top in an egg cup; the grapefruit tree looks pretty in a squat cheese pot. Raid your cupboard for little used china, and strengthen the magic of your green thumb.

Retiring YWMIA General Board

(Continued from page 27)

contribution to the YWMIA will long be remembered in the organization which they have helped develop into the great auxiliary it is in the Church of Jesus Christ of Latter-day Saints.

Released with them were their general board members who likewise have served diligently and well throughout the stakes and wards of the Church. The names of these board members follow.

Helena W. Larson, Helen D. Lingwall, Norma P. Anderson, Moana B. Bennett, Anne Bennion, Ione R. Bennion, Lorraine Bowman, Lillian S. Boyce, Amanda J. Brown, Carol H. Cannon, Hortense H. Child, Alice C. Christensen, Virginia Cutler, May Green Davis, Jeanete H. Demars, Carolyn Dunn, Elaine D. Dyer.

Ruth H. Funk, Gladys E. Harbertson, Velma Harvey, Allie Howe, Margaret R. Jackson, Dorothy Jacobson, Florence S. Jacobsen, Lila Jameson, Edythe C. Johnson, Pearl B. Johnson, Clela B. Jorgensen, Marba C. Josephson, Betty J. Killpack, Kathryn F. Kirk.

Margrit F. Lohner, Myrle Low, Virginia H. McDonald, Dolores G. Merrill, Grace C. Milner, Caroline E. Miner, Stella H. Oaks, Florence B. Pinnock, Merle P. Poulson, Irene H. Ricks, Joyce Roberts, Edith F. Shepherd, LaRue M. Sneff, Hazel A. Snow, Marie Stuart.

Lorna Tayler, Maxine Thomason, Jane Thompson, Doris Ulander, Lila B. Welch, H. Lynn Warner, Valoris Webb, Gladys D. Wight, Sara D. Yates.

Service in the Lord's Kingdom

(Continued from page 27)

throw it out right after Christmas. I guess it will be all right."

Brother Romney reached into his pocket and gave the man two dollars for it. Then he stood on the corner, waiting for the streetcar, with the snow swirling around him and the little tree tinkling in the wind. Although he had to stand on the platform of the car because of the tree, he knew that the family would have something to remember for Christmas in addition to the peace, charity, and love that permeated the hearts of the members of that family.

Sister Jackson is a wonderful homemaker and has as her hobbies both sewing and cooking. She loves the beautiful things of life and has contributed generously in bringing beauty into the lives of her family and friends.

She served with her husband, Junius M. Jackson, who was president of the New England Mission from 1955 to July 1959. She was president of the Relief Society and Primary Association and opened the door to member and nonmember alike. As mission mother she extended a welcome to local ministers' wives and through her hospitality won friends for the Church. In fact, one of the wives wrote Sister Jackson a letter, ending it with "God bless you and bless your Church."

Prior to the mission Sister Jackson was on the general board, serving in the Mia Maid department. Following the mission she returned to the general board, from which she was on a leave of absence, and was appointed chairman of the Laurels. Before her appointment to the general board Sister Jackson was a teacher in Primary, following her children's enrolment in that association. She also served as Junior Gleaner ward leader in the Bonneville Ward. Interestingly enough, it was Sister Jacobsen who followed in Sister Jackson's footsteps as teacher of this same group of girls when Sister Jackson was called to the general board. Sister Jackson also was a counselor in the Yale Ward YWMA presidency and a member of the Bonneville Stake board as Girls' Program chairman for a time.

Married to Junius M. Jackson in the Salt Lake Temple, September 15, 1931, they are the parents of one daughter and four sons: Marilyn (Mrs. Truman F. Clawson); Richard; Douglas on a mission to Great Britain; John; and David. Elder Jackson has recently been called to head the Genealogical Society of the Church.

One of Sister Jackson's most memorable experiences is connected with the youth conference held in the mission field. For the culminating Gold and Green Ball, the young people made twenty-two cherry trees which looked so beautiful in the Cambridge Branch Recreation Hall that boys and girls from a local high school asked if they could use them afterwards. Granted the privilege, the happy students decorated their school gym with the trees. But their joy was short-lived when some visiting firemen told them they could not use the trees since they were not fireproofed. The saddened plight of the high school students did not last too long, for the firemen soon returned with a proposition to make, "If you will let us use those Mormon trees when you've finished with them, we will fireproof them for you free of charge." So the missionary work was pushed forward by the twenty-two cherry trees which the young people of the New England Mission made for their youth conference.

Dorothy Porter Holt has served in the YWMA for the past twenty years in a ward capacity. She has been president in East Ensign, Ensign Third, and Ensign Fourth as well as being Gleaner leader in both wards. She was Mia Maid leader in the Ensign Fourth Ward when called to the general presidency of the YWMA. She was awarded the Golden Gleaner Award for the great service she has rendered the youth of the Church.

Moreover, Sister Holt has served more than twenty years as Relief Society visiting teacher, carrying messages of encouragement to the older women of the wards in which she has resided. She also served in the ward Primary of East Ensign Ward and as stake leader on the Ensign Stake Primary board.

Married to A. Palmer Holt in the Salt Lake Temple, June 29, 1932,

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they are the parents of five children: John Robert, now married, a graduate of the University of Utah, where he was student body president his senior year, and of Harvard. He is residing in Minneapolis, Minnesota; Thomas A. Holt, at the University of Utah; and three daughters: Susan at East High, Janet at Bryant Junior High, and Nancy at Ensign Grade School. Both sons completed missions in the Central Atlantic States.

Brother Holt has served in the bishopric and as bishop of East Ensign Ward as well as in the Ensign Stake priesthood presidency. Currently he is president of the high priests in Ensign Stake.

The story behind Sister Holt's given name is interesting. She was less than five pounds in weight when she was born. Her family called her, because of her smallness, Baby Dot. As she grew up, people came to call her Dorothy from the childhood nickname, and her given name of Martha was not generally known. Even when she married, her husband was surprised to see her name Martha on the marriage certificate.

Sister Holt comes from two lines of pioneer ancestry. Charles Lambert who worked on the Nauvoo Temple, was her grandfather; and Sanford Porter, for whom Porterville, Utah, was named, was her great-grandfather. She also is entitled to become a Daughter of the Mayflower because one of her ancestors sailed to America on that illustrious ship.

Sister Holt's hobbies have been reading and sewing. She has served also as the hospitality chairman of the P-TA, and therefore we know that cooking must also be a hobby.

The members of the general presidency of the newly appointed YWMA presidency are really wonderful leaders, organizers, and valiant members of the Church of Jesus Christ of Latter-day Saints. They have expressed themselves as being on the watch for problems of girls in this new and trying era, helping them adjust to situations which are currently appearing, and helping the young women develop their talents to become happy and effective homemakers. They are also eager to have the girls develop their native talents and use them in the YWMA.

The picture of the new general

board who will serve under the new presidency will be found on pages 30-31.

CHOICE

BY ALICE HARNISH

"This coverlet," the dealer said, "is
"proof"—
That means as good as new, unused.
The date
Is 1843. That other one's
Handwoven too, but you can see the
wear
And soil, the fringe is torn." I visual-
ized
Two women of the past—a joyous
one
Whose lovely things were carefully
entombed
In bureau drawers, and one with
zest for life
Who savored what she had and did
not think
Her best too good for every day. I
knew
I'd cherish what she owned and
what she was;
I could not live with things "too nice
to use."

REGRETS AND RESOLUTIONS

BY KAY CAMMER

What has happened to this year,
That made it quickly disappear?
It started off serene and slow;
Where did March and April go?

I knew that May and June would
fly—
But what became of hot July?
Useful plans made for September
Drifted into gay December.

A whole year lost—it can't return,
But now I'm wise enough to learn
How to use the year ahead;
Fill days with good things done
instead.

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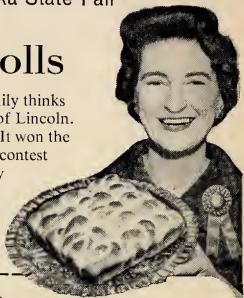
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Gold Ribbon Winner at the Nebraska State Fair
(suggests you try her

White Potato Rolls

"I originated the recipe myself, and my family thinks it's a good one!" says Mrs. Harold Gilman of Lincoln. "And lucky for me—the judges liked it, too! It won the Gold Ribbon for me in the top yeast baking contest at Nebraska's State Fair. I think your family will like my White Potato Rolls, too. But be sure to use Fleischmann's Active Dry Yeast—it's so fast and easy. Your baking turns out just right with Fleischmann's."



WHITE POTATO ROLLS Makes 3 dozen

- 1½ cups milk
 - ½ cup sugar
 - 2 tablespoons salt
 - 3 tablespoons Fleischmann's Margarine
 - 2 packages or cakes Fleischmann's Yeast, active dry or compressed
 - ½ cup very warm water
 - 1 egg
 - 1 egg white
 - ½ cup mashed potato
 - 6½ cups sifted flour, about
- Scald milk; add sugar, salt and margarine; cool to lukewarm. Sprinkle or crumble Fleischmann's Yeast into very warm water. Stir to dissolve. Add lukewarm milk mixture, egg and egg white, mashed potato and 3 cups sifted flour; beat until smooth. Stir in

remaining flour; mix well. Cover; let rise in warm place, free from draft, until doubled, about 45 min. Punch down; divide in half. Cut each half into 18 pieces. Roll each piece under hands into a rope about 6 inches long; tie each in loose knot. Place in well greased 9-inch square pans, rolls touching. Cover; let rise in warm place until doubled, about 45 minutes. Bake at 375° F. (mod.) 25 min. Remove from pans; brush with margarine.



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THE LAST WORD

Reading good books is like having a conversation with the highly worthy persons of the past who wrote them; indeed, it is like having a prepared conversation in which those persons disclose to us only their best thinking.—Descartes

Devotion is like the candle Michelangelo used to take in his pasteboard cap, so as not to throw his shadow upon the work in which he was engaged.—Phillips Brooks

Once during a debate Douglas accused Lincoln of being two-faced, but the rail-splitter without hesitation calmly responded: "I leave it to my audience—if I had two faces, would I be wearing this one?"—Sunshine Magazine

A little boy sat before the fireplace stroking his new kitten. The kitten began to purr loudly when suddenly the boy jerked it roughly away from the hearth. "Can't you treat your new pet more gently?" reprimanded the mother. "But, Mom, I had to move it quick. Didn't you hear it start to boil?"

The horn of plenty is the one the guy behind you has on his car.

Life is a journey, not a camp.
—President Hugh B. Brown

Ignorance is when you don't know anything, and somebody finds it out.

Many a man would tell his troubles to someone else if he did not have to wait for the other fellow to get through telling his first.

Employee: I've been here ten years, Sir, doing three men's work for one man's money, and now I want a raise. Employer: I doot I can gie ye that, but if ye'll tell me the names of the ither twa men I'll fire 'em.

Use the talent you have. The woods would be very silent if no birds sang there except those who sang the best.



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